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AND PISCATOR.

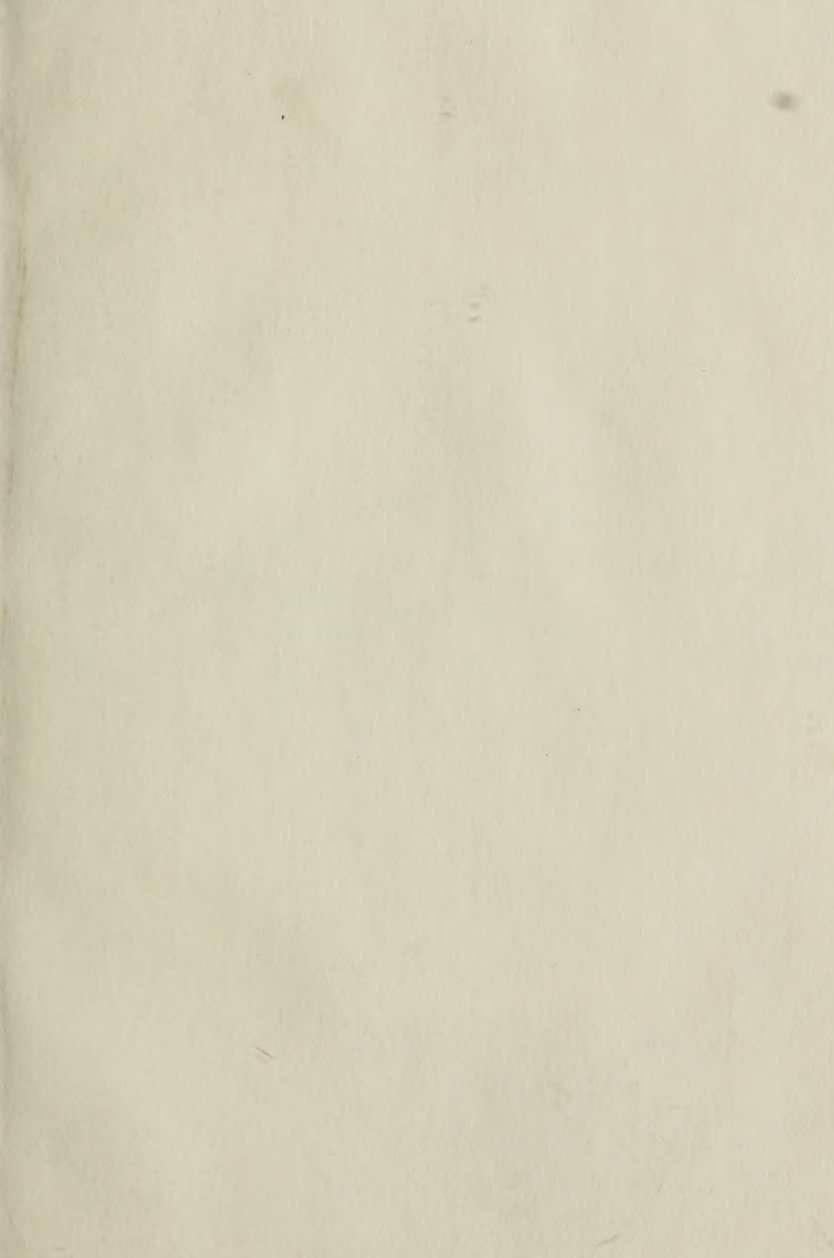
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LUCIAN:
CHARON AND PISCATOR.

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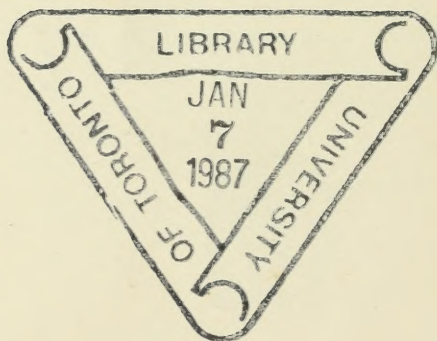


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INTRODUCTION.

§ 1. **Life of Lucian.**—Our knowledge of Lucian's life depends almost entirely on incidental references in his own writings. He was a native of Samōsāta, the chief town of the province of Commagene, on the Euphrates, in the north of Syria. According to the lexicographer Suidas (about 1100 A.D.) he was born during the reign of the emperor Trajan, 98-117 A.D.; but this date is too early, for we know that he settled at Athens about 164 A.D., and in the *Hermotimus*, written shortly after his arrival there, he gives his age as forty. 125 A.D. may therefore be given approximately as the year of his birth. From the autobiographical sketch entitled "The Dream" (περὶ τοῦ ἐνυπνίου), we learn that his parents were poor, and that when, on his leaving school, his father consulted his friends as to his future, it was decided that a liberal education was beyond his reach, and that he should be sent to his mother's brother, who was a sculptor, to learn that art. In his schooldays Lucian had been very fond of modelling wax figures of men and animals, and he entered on his profession with high hopes of success. But these were soon disappointed. His uncle set him to work on a slab of marble; Lucian pressed too hard with the chisel and broke the slab; he received a beating and went home in tears. In the following night Lucian represents himself as having the dream which gives a title to the piece. It is a contest between two female figures, Sculpture and Education, for the allegiance of the youth, resulting in the triumph of the latter. The dream is clearly modelled on Prodicus' story of the Choice of Heracles, told by Xenophon in his *Memorabilia*, and we need not suppose that Lucian ever dreamt it.

We next find Lucian a student of rhetoric. In the *Twice Accused* Rhetoric (personified) says of him, "When he was quite a youth and still a barbarian in his speech, and had almost dressed in the Assyrian fashion, I found him wandering about Ionia in a state of uncertainty as to what he should do with himself, and I took him and educated him." There is nothing to shew what change in his circumstances enabled Lucian to devote himself to study, or where he was trained. But it is probable that he studied at Smyrna and Ephesus, which were the chief centres of education in Ionia. When he was about twenty-five years old, he became (according to Suidas) an advocate at Antioch in Syria; but, probably because the profession was uncongenial, he soon gave it up, and became a travelling Sophist (see § 2).

Lucian thus visited Asia Minor, Macedonia, Greece, Italy, and Gaul; in the last of these countries he settled for several years, holding a well-paid professorship of rhetoric, doubtless in one of the half-Greek towns in the valley of the Rhone. He was back in Antioch in 163 A.D., and about this time revisited Samosata, where he probably read his *Dream* to his fellow-townsmen. He then removed with his family to Athens, after narrowly escaping death through the machinations of the impostor Alexander of Abonuteichos in Paphlagonia, whom he had offended. He seems to have lived at Athens for about twenty years (165-185 A.D.), a period to which belong his best writings. He had now given up rhetoric, the practice of which had enabled him to acquire a considerable fortune, and devoted himself to philosophy; not that Lucian was a serious philosopher, holding any coherent system of beliefs; he was rather a critic of the contemporary philosophers. His stinging satire must have made him many enemies, while on the other hand his sceptical attitude found numerous sympathisers. For some unknown reason he again set out on his travels, about the age of sixty, perhaps from lack of money, perhaps because he felt that it would be well to appeal to a fresh audience. He seems to have contented himself with reading to the inhabitants of the cities he visited the pieces which he had composed at Athens.

Finally he received a post in the imperial civil service in Egypt, as registrar of the law-courts. We learn this from his *Defence of the Recipients of Salaries*, in which he defends himself against the charge of inconsistency in accepting this post when he had lately published a pamphlet attacking people who let themselves out for hire. A large salary was attached to the post, and Lucian had hopes of rising in the service till he should become the governor of a province. But nothing more is heard of him. He probably died towards the end of the reign of Commodus, 192 A.D. The story of Suidas that Lucian was killed by dogs is either a mere invention, or a distorted reminiscence of the hatred which the Cynic philosophers (οἱ κυνικοί) felt for their merciless assailant.

§ 2. **The Sophists.**—The Sophist is the leading figure in the literary history of the second century A.D. Originally a term of honour, applied to the skilful poet or musician or the able statesman, the word “sophist” acquired in the fifth century B.C. an unfavourable sense. It was used to designate those teachers, such as Protagoras, Prodicus, Gorgias, who claimed to prepare men for success in civic life, teaching especially the art of rhetoric. Many of these Sophists were high-minded men, but others taught the art of disputation not as a means of discovering truth, but solely as a way of gaining the victory over an opponent. But in the second century A.D. the word Sophist again became a title of honour, and the art of the Sophist was popular in every part of the Roman empire where Greek culture had made its influence felt.

The Sophists of this period were professors of rhetoric. Some conducted private schools, charging high fees; others were paid by the local authorities of a city or by the imperial Treasury. Many of them travelled from city to city, thus getting the benefit of a constantly changing audience. The education of a Sophist was based on a wide acquaintance with the poets and philosophers, historians and orators of classical times; it was from their works that he drew the subject matter of his discourses, and not from the circumstances of practical life. Great

attention was given by the Sophist to constant practice in declamation, and great importance was attached to delivery, to the management of the voice, and to appropriate gestures. The discourse might be read from manuscript, delivered from memory, or improvised on a subject chosen by the audience.

The general name for an exhibition by a Sophist was *ἐπίδειξις*, and the department of oratory which the Sophist cultivated was called "epideictic," the oratory of display, as distinguished from the "deliberative" oratory of the public assembly and the "forensic" oratory of the law court. The subject might be suggested by some special occasion, and thus take the form of a panegyric on some individual or city, a funeral oration, etc. But more commonly it was purely fictitious, the subject being taken either from Greek history or from an imaginary case at law. An example of the former class would be the speech of a Spartan advising his fellow citizens not to admit back into the city the prisoners taken at Sphacteria; of the latter we have an instance in Lucian's *Ἀποκηρυττόμενος*, a pleading for a son disowned by his father. The *ἐπίδειξις* proper was generally preceded by a short introduction (*προλαλία*) in which the Sophist spoke in his own person, recommending himself to the favour of his audience; a few examples of this kind are extant among Lucian's works.

Remote from real life as the characteristic oratory of the Sophists was, they by no means held entirely aloof from practical affairs. Not only Lucian, but other distinguished Sophists, practised at the bar; and it was quite common for one of the great cities of the empire to employ a Sophist to plead its cause before the emperor's council at Rome.

§ 3. **Works of Lucian.**—The total number of writings extant under the name of Lucian is eighty-two. They are all in prose, except a collection of fifty-three epigrams and two short serio-comic dramatic pieces. Of the eighty-two, at least nine may be rejected with certainty as spurious; some are the work of imitators, others have been ascribed to Lucian by mistake. The genuineness of

many others is doubted by critics on various grounds. On the other hand it is certain that some of his works have been lost.

The number and variety of Lucian's writings is so great that only the most important among them can be noticed here. The chronological indications are few, but the works may be classified according to their subject-matter as follows:—

(1) Early rhetorical exercises, valuable chiefly as an indication of the style of discourse given by Lucian during his years of travel as a Sophist. Examples of these are *The Tyrannicide* (Τυραννοκτόνος) and the Ἀποκηρυττόμενος already mentioned. Together with these may be classed several short witty pieces, *jeux d'esprit*, without any serious purpose. Such are *The Judgment of the Vowels*, in which the vowels sit as jurors to hear the complaint of the letter σ against the letter τ, by which it had to a large extent been ousted.

(2) Works of literary criticism. Of these the most important is the essay entitled *How History ought to be Written* (Πῶς δὲ ἱστορίαν συγγράφειν), written in 165 A.D. or a little earlier; in this Lucian satirises the careless and uncritical methods of the ordinary historian, and lays down sound rules for historical writing. The *Lexiphanes* is an attack on pedantic writers who used obsolete words. Others are playful replies to compliments or bitter retorts to criticisms.

(3) Satires on philosophy, mythology, and human life generally. This is the most important and most numerous class of Lucian's writings, and the works which belong to it were all written after his fortieth year. In the *Hermotimus* he attacks the Stoics, and dwells upon the difficulty of finding wisdom. In the *Twice Accused* Lucian is arraigned by Rhetoric for forsaking her service, and by Dialogue for perverting her from her proper purpose. The *Sale of the Philosophers* (βίων πρᾶσις) is a humorous sketch of an auction at which Socrates, Aristotle, Diogenes, etc., are sold, mostly for very low prices; this has a sequel in the *Fisherman*, in which Lucian explains that his attack is directed only at sham seekers after truth, not at truth itself.

Here also may be mentioned two biographical sketches: (*a*), *On the Death of Peregrinus*. Lucian here exposes the insincerity of many Cynic philosophers, in relating the voluntary death of Peregrinus (which he had himself witnessed) at Olympia in 165 A.D. (*b*) *Alexander*, an exposure of the impostures of Alexander the Paphlagonian oracle-monger, and of the credulity of his dupes.

The popular mythology is the subject of another set of satires, such as the *Dialogues of the Gods*, the *Prometheus*, the *Zeus Tragoedus*, in which Lucian devotes all his brilliant powers to ridiculing the old fables.

Among the satires on human life are the famous *Dialogues of the Dead*—conversations in the nether world between famous personages—the *Charon*, and the *Timon*. Lucian's object in these is to shew the worthlessness of the objects after which most men strive, the follies and vanities of human life. The corrupt state of society furnished him with abundant materials for satire. The uneducated man who sought to gain a reputation for culture by buying a large library, the "parasite" who lived at the expense of his patron and entertained him with his jokes, the "hired companion" who occupied a degrading position in the households of the wealthy, the superstitious believer in magic, in oracles, and in mythology, are all lashed by him unmercifully.

(4) Of the two romances, the *True History* and *The Ass*, the former is one of Lucian's happiest efforts, and probably furnished hints to Rabelais and Swift. It is an extravagant burlesque on the "travellers' tales" which formed so large an ingredient in Greek history and poetry, and purports to relate the adventures of certain voyagers from the Pillars of Heracles into the Western Ocean, and thence to the Moon and the Island of the Blest. *The Ass* deals with the amusing adventures of a certain Lucius, who had been metamorphosed into an ass. These romances illustrate the influence of the Oriental story on Greek literature.

(5) Poems, viz. the *Epigrams* (many of them probably spurious) and the *Tragedy of Gout* and the *Swift Foot*, two serio-comic dramatic sketches on the ravages of gout. The latter were probably written in Lucian's old age.

§ 4. **Lucian's style.**—The Greek in which Lucian writes was different from that spoken and commonly written in the Graecised East, the so-called “common dialect” (κοινή διάλεκτος), which had Attic for its basis but had been modified by the local conditions of various districts. The diffusion of the Greek language throughout Western Asia began with Alexander's invasion; one of the great kingdoms into which his empire was divided after his death was Syria, with its capital Antioch, where the Seleucidae reigned until the advance of Roman conquest abolished the monarchy (64 B.C.).

Lucian's style is formed largely on the classic authors. From his training as a Sophist, he is thoroughly familiar with Homer, the lyricists, and the dramatists, with Herodotus and Thucydides, Plato and Xenophon and Demosthenes. The words he uses are nearly all drawn from the best Attic writers, although he admits a certain number of later words (some coined by himself) and constructions, the more important of which are noticed in the notes to this edition as they occur. Here may be mentioned Lucian's fondness for strong particles, *e.g.* τοιγαροὖν, and for such combinations as πλὴν ἀλλὰ; his frequent use of μή for οὐ, of ὅς for ὥστε, and of the optative in subordinate clauses instead of the subjunctive. It has been computed that Lucian's vocabulary is richer than that of any other Greek prose writer. The grace of Lucian's language, no less than his brilliant wit, his strong common-sense, and the range of his imaginative powers, entitles him to the epithet of “the inimitable” applied to him by Gibbon.

The literary form in which Lucian displayed most originality is the satiric dialogue. He borrowed the dialogue form from Plato, but employed it in the humorous vein of Aristophanes and the other comedians. He probably owed much to the Cynic philosopher Menippus of Gadara in Palestine, who, in the third century B.C., wrote satiric pieces in a medley of prose and verse, imitated by the Roman Varro in his *Saturae Menippeae*. In some of the dialogues there is no action, in others there is just enough to bring out the characteristics of the speakers;

and the personality of the speaker is often forgotten, so that Lucian really speaks his own thoughts, not those appropriate to the character. He also fails, on the whole, to give us vivid pictures of contemporary manners; his characters are (with a few exceptions) taken rather from literature than from real life, and the faults and vices he satirises are, as a rule, those which are common to human nature at all periods of the world's history. Many of Lucian's works are pamphlets, which are either in narrative, or argumentative, or hortatory form, with a vein of satire running through all.

§ 5. **Lucian's mental standpoint.**—Lucian's standpoint is summed up in the words of his defence before the tribunal of Philosophy in the *Fisherman*, "I hate quacks and charlatans, lies and conceit; . . . I love truth and beauty and singleness of heart." The same love of truth inspires the essay *On the Writing of History*, and in fact all his writings after his settlement at Athens.

His view of life was that of a moderate Epicurean, who aimed at living sensibly and keeping his mind free from illusions. He was thus in an excellent position to make fun of ordinary life; but his criticism was entirely destructive, and he had no lofty ideal to inculcate. He wrote to amuse. In his attacks on religion he did excellent service in exposing the childishness and immorality of the popular beliefs, but his own position was the Epicurean denial of Divine Providence.

A typical expression of the once widely prevalent belief that Lucian was an enemy of Christianity is given in the notice of his life by Suidas, who says: "There is a tradition that he was killed by dogs, because he raved against the truth. For in the *Life of Peregrinus* the accursed wretch attacks Christianity, and blasphemes Christ himself. Wherefore he has suffered fitting punishment in this world for his madness; and in the world to come he shall inherit with Satan the everlasting fire." As a matter of fact, Lucian's account of *Peregrinus* does not bear out the statement of Suidas; it is not an attack on Christianity, but on the impostor *Peregrinus*, a Cynic philosopher, who

had pretended to be a Christian. The account of the self-immolation of Peregrinus at Olympia was wrongly thought to be a parody of a Christian martyr's death. It is true that Lucian calls Christ "the crucified Sophist"; but "Sophist" was in his day a title of honour, applied by Lucian to himself, and he also calls Christ "that great man who was crucified in Palestine." The dialogue *Philopatris*, which contains an attack upon the Christians, is not by Lucian, but belongs to a later period, perhaps the tenth century. The *Peregrinus* shews that his knowledge of Christianity was very superficial, and that—like other heathen writers—he confounded the Christians with the Jews.

§ 6. "Charon."—This dialogue takes its title from the ferryman of the lower world, who visits earth out of curiosity to see what human life is like. He finds a suitable guide in Hermes, who is associated with him in the duty of conveying departed spirits to the world below. The first part (Ch. 1-7) is full of action, being occupied with preparations for securing a good point of view: this is finally obtained by placing Parnassus on the top of other mountains. Hermes bids Charon survey everything (*ἐπισκόπει ἅπαντα*) from this commanding position: hence the second title of the dialogue, *Ἐπισκοποῦντες*. The witty application of a quotation from Homer gives Charon piercing vision.

In the second part (Ch. 8-14) Charon beholds the great historical personages of the sixth century B.C. The great athlete Milo, the Persian kings Cyrus and Cambyzes, the Lydian king Croesus, Polycrates despot of Samos, are all examples of the mutability of human affairs; their present prosperity is contrasted with their miserable ends. Most of this is taken from Herodotus, especially the interview between Croesus and Solon the famous Athenian legislator, who enunciates the view that no man can be pronounced happy until he has reached the end of life, and shews that the gold of Croesus will be of little use when his country is invaded by the Persians.

The third part (Ch. 15-24) deals with mankind in the mass, their hopes and fears, their destiny, typified by the

thread spun by the Fates, the uncertainty of all human affairs, the folly of men in striving after external goods which they cannot carry with them when they die. Men are like the bubbles in a spring: all must burst and disappear—a fact realised only by a few, who have deeper insight. The dialogue closes with some talk about foolish burial customs, the present insignificance of the famous cities of old such as Nineveh, and the folly of war. The moral of the piece is summed up in the concluding words: "What a life is that of men, poor wretches! And no one thinks of Charon!"

The device of contemplating human life from a distant standpoint and so revealing the absurdity of men's ambitions, is used by Lucian in the *Dialogues of the Dead*, which, like the *Charon*, are probably modelled largely on the satires of Menippus. The approval of suicide by the wise (Ch. 21) is a distinctly Cynic trait. The date of composition is probably about 161 A.D.

§ 7. **Analysis of the "Piscator."**—The title of 'Ἀλιεύς, *The Fisher*, is taken from the concluding scene of the dialogue (Ch. 47-end); the alternative title, 'Ἀναβιοῦντες, *The Philosophers come to life again*, is more appropriate to the piece as a whole.

The dialogue falls into two well marked divisions; the first (Ch. 1-39) describes the trial of Lucian before the tribunal of Philosophy; in the second (Ch. 39-end) the contemporary philosophers are directly attacked.

(Ch. 1-7). The scene is Athens. Socrates, Plato, Aristotle, and other great philosophers pursue Lucian with stones, clods, potsherds, and sticks, and when they have caught him, debate how he is to be punished for his slanderous statements. Various cruel forms of death are proposed, Lucian in vain pleading for life with quotations from Homer and Euripides. Seeing that escape is impossible, he asks who his assailants are and why they are so indignant. Plato names his companions, explaining that they have obtained a day's leave of absence from Hades in order to take vengeance for Lucian's attacks on philosophy and philosophers. Lucian feels relieved, for

he is sure that they will not kill him when they learn his true attitude towards them; he warns them not to be ungrateful, and to remember that the beauties of his writings are culled from their own works. Plato in return taxes him with ingratitude for turning against the philosophers the weapons with which they have armed him.

(Ch. 8-12). Lucian protests that he should not be put to death without trial, and proposes that a court be formed, one or all of the philosophers conducting the prosecution, and Philosophy herself acting as judge. So confident is he of acquittal that he suggests that his prosecutors should also sit as judges. On the advice of Socrates, mindful of his own trial, this proposal is accepted, and the whole party proceed in search of Philosophy. Lucian, in an effective passage, dwells upon the difficulty of discovering her abode, for her professed votaries are ignorant of it, and there are many counterfeits that delude them.

(Ch. 13-20). In the Cerameicus they wait for Philosophy, who is astonished to see them, and chides them for their anger. She agrees to act as judge, and leads the way to the Acropolis, accompanied by her attendants, Truth, Courage, Justice, etc. As they go Lucian tells her his name (Parrhesiades, from *παρρησία*, "freedom of speech"), his country, and his profession—he is a lover of truth and hater of humbug.

(Ch. 21-28). The trial takes place in the temple of Athena Polias. For the post of prosecutor Plato is first proposed, because of the merits of his style; but he declines to act, and Diogenes volunteers. After a caution from Plato to do justice to the grievances of all, and after threatening Lucian with a beating in the event of his acquittal by Philosophy, Diogenes delivers a vehement speech for the prosecution. The charge is that Lucian has denounced philosophers as impostors and exposed them to the ridicule of the vulgar, without any excuse or provocation—an offence made more heinous by his use of philosophic dialogue in the style of Menippus as the vehicle of his slanders, and crowned by his representation of the philosophers as sold by auction.

(Ch. 29-39). Lucian, in his reply, admits that he has used the language attributed to him by Diogenes, but denies that it was aimed at true philosophers, for whom he has the greatest admiration. It is the impostors, whose life and conduct is at variance with the principles which they profess, that have aroused his indignation. The author gives free rein to his satiric power as he graphically portrays the behaviour of these cheats. Lucian's statements are corroborated by Truth, and the court unanimously acquit him.

(Ch. 39-46). We now pass to the second division of the piece. The impostors in their turn are to stand their trial; but how are they to be brought to court? A proclamation bidding philosophers appear before the tribunal of Justice meets with hardly any response; but the result is very different when a second proclamation is made, announcing a distribution of money and eatables. Members of all schools flock to the Acropolis, each clamouring to be served first. But when they hear that they are to be put on their trial, they disappear as quickly as they have come. Truth now suggests that the distinction between true and false philosophers should be made obvious, and this duty is assigned to Lucian, aided by Refutation. Those who reject an offer of wealth and pleasure are to be crowned with an olive-wreath, while the impostors who accept it are to be branded in the forehead with the mark of an ape or a fox.

(Ch. 47-52). Lucian suggests that he should bring some of the impostors up to the Acropolis. The means he uses are a fishing-rod, line, and hook, that had been dedicated in the temple by some fisherman; as bait he has money and figs. Letting this down from the Acropolis into the city, he catches several "fish"—a Cynic, a Platonist, an Aristotelian, and a Stoic; all of whom, being disowned by the founders of their respective schools, are flung headlong down the crags. Finally, Philosophy with her attendants withdraws to walk in the Stoa, the philosophers return to Hades, and Lucian starts on his mission of separating the true from the false.

§ 8. **Remarks on the "Piscator."**—In an earlier

dialogue, entitled *Βίον Πρᾶσις*, *The Sale of Lives*, Lucian had laid himself open to the charge of being a scoffer at philosophy and philosophers. The sale is conducted by Hermes, under the superintendence of Zeus, and the lives are those of typical philosophers, who are disposed of like slaves. The doctrines and characteristics of each are wittily caricatured in the conversations between the various purchasers and the philosophers. Of the ten who are put up for sale seven are sold—Socrates for two talents, Aristotle for twenty minae, Chrysippus for twelve, Pythagoras for ten, Epicurus for two, Pyrrho the Sceptic for one mina, Diogenes the Cynic for two obols. For Aristippus the Cyrenaic, Democritus, and Heracleitus there are no offers.

A perusal of this dialogue certainly gives the impression that Lucian was poking fun at the great philosophers of the past; and his contemporaries, we may suppose, eagerly took advantage of the opening he had given them to represent him as an enemy of all philosophy. It was to correct this false view that he wrote the *Piscator*. In a rather forced manner he seeks to make out that his satire was not aimed at the great philosophers of the past, but at their unworthy successors among his own contemporaries. Thus, in Ch. 15, Philosophy suggests that his raillery was directed at impostors who did much that was scandalous in her name; in Ch. 29 he says that his defence will show who it was that he put up to sale; in Ch. 37 he expresses a wish that he may never be so mad as to say a word against true philosophers; and from Ch. 48 it appears that the Cynic who was sold for two obols was not Diogenes at all. This explanation is not convincing, and it is noticeable that Lucian, at his trial before the tribunal of Philosophy, really owes his acquittal to the vigour with which he attacks his contemporaries. The truth seems to be that Lucian wished to follow up a more or less good-natured caricature of the great philosophers—a caricature which had been misrepresented—by a stinging satire on their degenerate successors, and the device he has adopted secures a telling contrast between the two classes. He may laugh at the former, but really

he entertains a sincere respect for them; for the latter he has nothing but contempt. He ranges himself on the side of the former in denouncing the latter, with the result that they forget their own grievances and acquit him. More than this, he is entrusted by Philosophy herself with the mission of unmasking the impostors who brought discredit upon her.

The *Piscator* probably belongs to the early part of Lucian's sojourn at Athens, about 165-170 A.D.

NOTE.—The Text, except in a few passages, follows that of Bürger (for the *Charon*) and of Jacobitz (for the *Piscator*) in the Teubner series. In the preparation of the Notes the commentaries of Jacobitz as revised by Bürger, Sommerbrodt, and Mr. Heitland have been consulted. For the Introduction the editor is largely indebted to the article on Lucian in the *Histoire de la Littérature Grecque*, by MM. Alfred and Maurice Croiset.

ΛΟΥΚΙΑΝΟΥ

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

ΕΡΜ. Τί γελᾷς, ὦ Χάρων ; ἢ τί τὸ πορθμεῖον ἀπολι- 1
πῶν δεῦρο ἀνελήλυθας ἐς τὴν ἡμετέραν, οὐ πάνυ
εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν ;

ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῇ, ἰδεῖν, ὁποῖά ἐστι τὰ ἐν
τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων 5
στερόμενοι πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς·
οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος
οὖν παρὰ τοῦ "Αἰδου καὶ αὐτός, ὥσπερ ὁ Θετταλὸς
ἐκεῖνος νεανίσκος, μίαν ἡμέραν λειπόνεως γενέσθαι
ἀνελήλυθα ἐς τὸ φῶς, καί μοι δοκῶ ἐς δέον ἐντετυ- 10
χηκέναι σοι· ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινο-
στῶν καὶ δείξεις ἕκαστα ὡς ἂν εἰδὼς ἅπαντα.

ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι
διακουησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ
ὀξύθυμός ἐστι καὶ δέδια, μὴ βραδύναυτά με ὅλον 15
ὑμέτερον ἑάσῃ εἶναι παραδούς τῷ ζόφῳ, ἢ, ὅπερ τὸν
Ἡφαιστον πρόην ἐποίησε, ῥίψῃ καὶ με τεταγὼν τοῦ 2' Ἀτρυγέως.
ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα
παρέχοιμι καὶ αὐτὸς οἰνοχοῶν.

1 ΧΑΡ. Περιόψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς
 21 καὶ ταῦτα ἐταῖρος καὶ σύμπλους καὶ ξυνδιάκτορος ὢν ;
 καὶ μὴν καλῶς εἶχεν, ὦ Μαίας παῖ, ἐκείνων γοῦν σε
 μεμνήσθαι, ὅτι μηδεπώποτε σε ἢ ἀντλεῖν ἐκέλευσα ἢ
 πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ
 25 καταστρώματος ἐκταθεὶς, ὥμους οὔτω καρτεροὺς ἔχων,
 ἢ εἴ τινα λάλον νεκρὸν εὖροις, ἐκείνῳ παρ' ὅλον τὸν
 πλοῦν διαλέγῃ, ἐγὼ δὲ πρεσβύτης ὢν τὴν δικωπίαν
 ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὦ φίλτατον
 Ἑρμάδιον, μὴ καταλίπῃς με, περιήγησαι δὲ τὰ ἐν
 30 τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανέλθοιμι· ὥς ἦν
 με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν διοίσω· καθάπερ γὰρ
 ἐκείνοι σφάλλονται καὶ διολισθίνουσιν ἐν τῷ σκότῳ,
 οὔτω δὴ ἐγὼ σοι ἔμπαλιν ἀμβλυώττω πρὸς τὸ
 φῶς. ἀλλὰ δός, ὦ Κυλλήνιέ, μοι ἐς αἰεὶ μεμνησομένῳ
 35 τὴν χάριν.

2 ΕΡΜ. Τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον καταστή-
 σεταιί μοι· ὁρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως
 οὐκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργη-
 τέον δὲ ὅμως· τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φίλος τις
 5 ὢν βιάζοιτο ; πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον
 ἀκριβῶς ἀμήχανόν ἐστιν, ὦ πορθμεῦ· πολλῶν γὰρ ἂν
 ἐτών ἢ διατριβῇ γένοιτο. εἴτα ἐμὲ μὲν κηρύττεσθαι
 δείσει καθάπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ καὶ
 αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα καὶ
 10 τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ νεκραγωγοῦντα
 πολλοῦ τοῦ χρόνου· καὶ ὁ τελώνης ὁ Αἰακὸς ἀγανακ-
 τήσει μὴδ' ὀβολὸν ἐμπολῶν. ὥς δὲ τὰ κεφάλαια τῶν
 γιγνομένων ἴδοις, τοῦτο ἤδη σκεπτέον.

ΧΑΡ. Αὐτός, ὦ Ἑρμῇ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ
 15 οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὢν.

ΕΡΜ. Τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλοῦ τινος ἡμῖν δεῖ 2
 χωρίου, ὡς ἀπ' ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν ἐς
 τὸν οὐρανὸν ἀνελθεῖν δυνατόν ἦν, οὐκ ἂν ἐκάμνομεν· ἐκ
 περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας· ἐπεὶ δὲ
 οὐ θέμις εἰδῶλοις αἰεὶ ξυνόντα ἐπιβατεύειν τῶν 20
 βασιλείων τῶν Διός, ὥρα ἡμῖν ὑψηλὸν τι ὅρος
 περισκοπεῖν.

ΧΑΡ. Οἶσθα, ὦ Ἑρμῇ, ἅπερ εἶωθα λέγειν ἐγὼ πρὸς 3
 ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπόταν γὰρ τὸ πνεῦμα
 καταιγίσαν πλαγία τῇ ὀθόνη ἐμπέσῃ καὶ τὸ κύμα
 ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν
 ὀθόνην στείλαι ἢ ἐνδοῦναι ὀλίγον τοῦ ποδὸς ἢ συνεκ- 5
 δραμεῖν τῷ πνέοντι, ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρα-
 κελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ
 ταῦτα δὴ καὶ σὺ πρᾶττε, ὁπόσα καλῶς ἔχειν νομίζεις,
 κυβερνήτης νῦν γε ὢν· ἐγὼ δέ, ὥσπερ ἐπιβάταις νόμος, 10
 σιωπῇ καθεδοῦμαι πάντα πειθόμενος κελεύοντί σοι.

ΕΡΜ. Ὅρθῳς λέγεις· αὐτὸς γὰρ εἴσομαι τί ποιητέον
 καὶ ἐξευρήσω τὴν ἱκανὴν σκοπὴν. ἂρ' οὖν ὁ Καύκασος
 ἐπιτήδειος ἢ ὁ Παρνασσὸς ὑψηλότερος ἢ ἀμφοῖν ὁ
 Ολυμπος ἐκεινοσί; καίτοι οὐ φαῦλόν τι ἀνεμνήσθην
 ἐς τὸν Ὀλυμπον ἀπιδῶν· συγκαμεῖν δέ τι καὶ ὑπουρ- 15
 γῆσαι καὶ σέ δεῖ.

ΧΑΡ. Πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

ΕΡΜ. Ὅμηρος ὁ ποιητής φησι τοὺς Ἀλωέως υἱέας,
 δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελῆσαι ποτε τὴν
 Οσσαν ἐκ βάθρων ἀνασπᾶσαντας ἐπιθεῖναι τῷ 20
 Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην
 κλίμακα ἔξειν οἰομένους καὶ πρόσβασιν ἐπὶ τὸν
 οὐρανόν. ἐκείνω μὲν οὖν τῷ μεираκίῳ, ἀτασθάλῳ γὰρ
 ἦσθην, δίκας ἐτίσάτην· νῦν δὲ—οὐ γὰρ ἐπὶ κακῷ τῶν

3 θεῶν ταῦτα βουλευόμεν—τί οὐχὶ οἰκοδομοῦμεν καὶ
 26 αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδρῶντες ἐπάλληλα τὰ
 ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν
 σκοπὴν ;

4 ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῇ, δὴ ὄντες ἀναθέσθαι
 ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν ;

ΕΡΜ. Διὰ τί δ' οὐκ ἄν, ὦ Χάρων ; ἢ ἀξιοῖς ἡμᾶς
 ἀγεννεστέρους εἶναι τοῖν βρεφυλλίοιν ἐκείνοιν, καὶ
 5 ταῦτα θεοὺς ὑπάρχοντας ;

ΧΑΡ. Οὐκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν
 τινα τὴν μεγαλουργίαν ἔχειν.

ΕΡΜ. Εἰκότως· ιδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα
 ποιητικός· ὁ δὲ γεννάδας Ὀμηρος ἀπὸ δυοῖν στίχοιν
 10 αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω
 ῥαδίως συνθεῖς τὰ ὄρη. καὶ θαυμάζω, εἰ σοι ταῦτα
 τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδότι, ὃς
 τὸν πόλον αὐτὸν εἰς ὧν φέρει ἀνέχων ἡμᾶς ἅπαντας.
 ἀκούεις δέ γε ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ Πέρι, τοῦ
 15 Ἡρακλέους, ὡς διαδέξαιτό ποτε αὐτὸν ἐκείνον τὸν
 Ἀτλαντα καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους
 ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.

ΧΑΡ. Ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθὴ ἔστι, σὺ ἄν, ὦ
 Ἑρμῇ, καὶ οἱ ποιηταὶ εἰδείητε.

20 ΕΡΜ. Ἀληθέστατα, ὦ Χάρων. ἢ τίνος γὰρ ἔνεκα
 σοφοὶ ἄνδρες ἐψεύδοντο ἄν ; ὥστε ἀναμοχλεύωμεν τὴν
 Ὀσσαν πρῶτον, ὥσπερ ἡμῖν ὑψηγείται τὸ ἔπος καὶ ὁ
 ἀρχιτέκτων ὁ Ὀμηρος,

αὐτὰρ ἐπ' Ὀσσην

25 Πήλιον εἰνοσίφυλλον.

ὁρᾷς, ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξειργάσμεθα ;
 φέρ' οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανὰ ἢ αὐτῷ ἐποι-

κοδομεῖν ἔτι δεήσει. παπαῖ, κάτω ἔτι ἐσμέν ἐν ὑπο- 5
 ρείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἐφ' ὧν μόγεις Ἰωνία
 καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον
 Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῶν τὰ ἐπὶ
 τάδε τοῦ Ἰστροῦ μόνον, καὶ κεῖθεν ἡ Κρήτη οὐ πάνυ 5
 σαφῶς. μετακινήτ' ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἴτη, ὡς
 ἔοικεν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.

ΧΑΡ. Οὕτω ποιῶμεν. ὅρα μόνον, μὴ λεπτότερον
 ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ
 πιθανοῦ, εἴτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς 10
 Ὀμήρου οἰκοδομητικῆς πειραθῶμεν ξυντριβέντες τῶν
 κρανίων.

ΕΡΜ. Θάρρει· ἀσφαλῶς ἔξει ἅπαντα. μετατίθει
 τὴν Οἴτην· ἐπικυλινδέσθω ὁ Παρνασσός. ἰδοὺ δὴ,
 ἐπ' ἀνέμι αὐθις· εὖ ἔχει· πάντα ὁρῶ· ἀνάβαινε ἤδη 15
 καὶ σύ.

ΧΑΡ. Ὅρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ
 μικρὰν με ταύτην μηχανὴν ἀναβιβάζεις.

ΕΡΜ. Εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα,
 οὐκ ἔνι δὲ ἄμφω καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. 20
 ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ
 ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σύ· ἐπείπερ
 δὲ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν
 ἐπιλαβόμενοι καθεζόμεθα· σὺ δέ μοι ἤδη ἐν κύκλῳ
 περιβλέπων ἐπισκόπει ἅπαντα. 25

ΧΑΡ. Ὅρῳ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην 6
 περιρρέουσιν καὶ ὄρη καὶ ποταμοὺς τοῦ Κωκυτοῦ καὶ
 Πυριφλεγέθοντος μείζονας καὶ ἀνθρώπους πάνυ σμικ-
 ροὺς καὶ τινὰς φωλεοὺς αὐτῶν.

ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι 5
 νομίζεις.

6 ΧΑΡ. Οἶσθα οὖν, ὦ Ἑρμῇ, ὡς οὐδέν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλία καὶ τὴν Οὔτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν ;

10 ΕΡΜ. Ὅτι τί ;

ΧΑΡ. Οὐδέν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὁρῶ· ἐδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἂ πρᾶττουσι καὶ οἶα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον
15 ἐντυχὼν εἶδες γελῶντα καὶ ἤρην με, ὃ τι γελῶην· ἀκούσας γάρ τινος ἦσθην ἐς ὑπερβολήν.

ΕΡΜ. Τί δὲ τοῦτ' ἦν ;

ΧΑΡ. Ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπὸ τινος τῶν φίλων ἐς τὴν ὑστεραίαν, Μάλιστα ἤξω, ἔφη, καὶ
20 μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐμπεσοῦσα οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποίμι καὶ ἀκούοιμι.

7 ΕΡΜ. Ἐχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπωδὴν λαβών, κάπειδ' ἀν εἴπω τὰ
ἐπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα
5 ὁρᾶν.

ΧΑΡ. Λέγε μόνον.

ΕΡΜ. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν
ἐπῆεν,

ὅφρ' εὖ γινώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.

10 τί ἐστίν ; ἤδη ὁρᾷς ;

ΧΑΡ. Ὑπερφυῶς γε· τυφλὸς ὁ Λυγκεὺς ἐκείνος ὡς πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τούτῳ προσδιδασκέ με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει καὶ γὰρ κατὰ τὸν

Ομηρον ἔρωμαί σε, ὥς μάθης οὐδ' αὐτὸν ἀμελέτητον 7 *del. S.*
 ὄντα με τῶν Ὀμήρου; 15

ΕΡΜ. Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναί
 ναύτης αἰὲ καὶ πρόσκωπος ὢν;

ΧΑΡ. Ὅρας; ὄνειδιστικὸν τοῦτο ἐς τὴν τέχνην. ἐγὼ
 δὲ διαπορθμεύων αὐτὸν ἀποθανόντα πολλὰ ῥαψω-
 δοῦντος ἀκούσας ἐνίων ἔτι μέμνημαι. καίτοι χειμῶν 20 *in. S.*
 ἡμᾶς οὐ μικρὸς τότε κατέλαβεν. ἐπεὶ γὰρ ἤρξατο
 ἄδειν οὐ πᾶν αἰσιόν τινα ῥῶδην τοῖς πλέουσιν, ὥς ὁ
 Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν
 πόντον ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ
 πᾶσας τὰς θυέλλας ὠρόθυνε καὶ ἄλλα πολλὰ, κυκῶν 25
 τὴν θάλατταν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφος
 ἐμπεσὼν ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν, ὅτε
 περ καὶ ναυτιάσας ἐκείνος ἀπήμεσε τῶν ῥαψωδῶν τὰς
 πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ
 χαλεπὸν οὖν ἦν ἐκ τοσούτου ἐμέτου ὀλίγα γοῦν δια- 30
 φυλάττειν. εἰπὲ γάρ μοι.

8

τίς γὰρ ὅδ' ἐστὶ πάχιστος ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὦμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπι-
 κροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος 5
 φέρει διὰ τοῦ σταδίου μέσου.

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμέ, ὦ Ἑρμῇ, ἐπαι-
 νοῖεν, ὃς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον ξυλλαβὼν
 ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἦκη πρὸς ἡμᾶς ὑπὸ
 τοῦ ἀναλωτοτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεῖς 10
 τοῦ Θανάτου, μηδὲ ξυνεῖς, ὅπως αὐτὸν ὑποσκελίζει;
 κατὰ οἰμώξεταί ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων
 τούτων καὶ τοῦ κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζό-

8 μενος ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί δ' οὖν οἰηθῶμεν ;
 15 ἄρα ἐλπίζειν αὐτὸν καὶ τεθνήξεσθαι ποτε ;

ΕΡΜ. Πόθεν ἐκείνος θανάτου νῦν μνημονεύσειεν ἂν
 ἐν ἀκμῇ τοσαύτῃ ;

ΧΑΡ. Ἐὰ τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρ-
 ἔξοντα, ὅποταν πλέῃ μὴδ' ἐμπίδα, οὐχ ὅπως ταῦρον, ἔτι
 9 ἄρασθαι δυνάμενος. σὺ δέ μοι ἐκείνο εἰπέ,

τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνὴρ ;

οὐχ' Ἕλληνα, ὡς ἔοικεν ἀπὸ γούνατος τῆς στολῆς.

ΕΡΜ. Κῦρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν
 5 πάλαι Μήδων ἐχόντων νῦν Περσῶν ἤδη ἐποίησεν εἶναι
 καὶ Ἀσσυρίων δ' ἐναγχος οὗτος ἐκράτησε καὶ Βαβυ-
 λῶνα παρεστήσατο καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίαν
 ἔοικεν, ὡς καθελὼν τὸν Κροῖσον ἄρχειν ἀπάντων.

ΧΑΡ. Ὁ Κροῖσος δὲ ποῦ ποτε κάκεῖνός ἐστιν ;

10 ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρό-
 πολιν τὴν τὸ τριπλοῦν τεῖχος. Σάρδεις ἐκεῖναι, καὶ τὸν
 Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσεῆς καθήμενον
 Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον. βούλει ἀκούσωμεν
 αὐτῶν, ὅ τι καὶ λέγουσι ;

15 ΧΑΡ. Πάνυ μὲν οὖν.

10 ΚΡΟΙΣ. ὦ ξένη Ἀθηναῖε, εἶδες γάρ μου τοὶ
 πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος χρυσὸς
 ἐστὶν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα
 ἡγῇ τῶν ἀπάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.

5 ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ ;

ΕΡΜ. Θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.

ΣΟΛ. ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ
 ὦν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους
 γενέσθαι, τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν, τοὺς

ἅμα πρόην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες 10
εἵλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερόν. 11

ΚΡΟΙΣ. Εστω· ἐχέτωσαν τὰ πρῶτα ἐκείνοι τῆς
εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη ;

ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω καὶ ἀπέ-
θινεν ὑπὲρ τῆς πατρίδος. 15

ΚΡΟΙΣ. Ἐγὼ δέ, ὦ κάθαρμα, οὐ σοι δοκῶ εὐδαιμόνων
εἶναι ;

ΣΟΛ. Οὐδέπεω οἶδα, ὦ Κροῖσε, ἣν μὴ πρὸς τὸ τέλος
ἀφίκη τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν
τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως 20
διαβιῶναι.

ΧΑΡ. Κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλῃσαι,
ἀλλὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι τὴν περὶ τῶν
τοιούτων κρίσιν. ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκ- 11
πέμπει ἢ τί ἐπὶ τῶν ὥμων φέρουσι ;

ΕΡΜ. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι μισθὸν
τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον·
φιλόμαντις δὲ ὁ ἀνὴρ ἐκτόπως. 5

ΧΑΡ. Ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὃ
ἀποστίλβει, τὸ ὑπωχρον μετ' ἐρυθήματος ; νῦν γὰρ
πρῶτον εἶδον ἀκούων αἰεῖ.

ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ αἰίδιμον ὄνομα καὶ
περιμάχητον. 10

ΧΑΡ. Καὶ μὴν οὐχ ὁρῶ, ὃ τι ἀγαθὸν αὐτῷ πρόσ-
εστιν, εἰ μὴ ἄρα ἐν τούτῳ μόνον, ὅτι βαρύνονται οἱ
φέροντες αὐτό.

ΕΡΜ. Οὐ γὰρ οἶσθα, ὅσοι πόλεμοι διὰ τοῦτο καὶ
ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιτορκίαι καὶ φόνοι καὶ 15
δεσμὰ καὶ πλοῦς μακρὸς καὶ ἐμπορίαι καὶ δουλείαι.

ΧΑΡ. Διὰ τοῦτο, ὦ Ἑρμῇ, τὸ μὴ πολὺ τοῦ χαλκοῦ

11 διαφέρουν ; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὡς οἶσθα, παρὰ τῶν πλεόντων ἐκάστου ἐκλέγων.

20 ΕΡΜ. Ναί· ἀλλ' ὁ χαλκὸς μὲν πολὺς, ὥστε οὐ πάνυ σπουδιάζεται ὑπ' αὐτῶν, τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι· πλὴν ἀλλ' ἐκ τῆς γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ τὰ ἄλλα.

ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελ-
25 τερίαν, οἷ τοσοῦτον ἔρωτα ἐρῶσιν ὡχροῦ καὶ βαρέος κτήματος.

ΕΡΜ. Ἄλλ' οὐ Σόλων γε ἐκεῖνος, ὃ Χάρων, ἐρᾶν αὐτοῦ φαίνεται· ὡς ὀρᾷς, καταγελαῖ γὰρ τοῦ Κροῖσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καί μοι δοκεῖν
30 ἐρέσθαι τι βούλεται αὐτόν· ἐπακούσωμεν οὖν.

12 ΣΟΛ. Εἰπέ μοι, ὃ Κροῖσε, οἷε γάρ τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον ;

ΚΡΟΙΣ. Νῆ Δία· οὐ γὰρ ἔστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

5 ΣΟΛ. Οὐκοῦν μακάριον οἷε τὸν θεὸν ἀποφαίνειν, εἰ κτήσαιοτο ἐν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς ;

ΚΡΟΙΣ. Πῶς γὰρ οὗ ;

ΣΟΛ. Πολλὴν μοι λέγεις, ὃ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον
10 δεήσει αὐτούς, ἣν ἐπιθυμήσωσι.

ΚΡΟΙΣ. Ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς ὅσος παρ' ἡμῖν ;

ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ ;

ΚΡΟΙΣ. Οὐ πάνυ τι.

15 ΣΟΛ. Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε.

ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσίου ;

ΣΟΛ. Ἦν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἂν.

ΚΡΟΙΣ. Ἐρώτα, ὃ Σόλων.

ΣΟΛ. Πότεροι ἀμείνους, οἱ σφάζοντες τίνας ἢ οἱ 12
σφζόμενοι πρὸς αὐτῶν ; 20

ΚΡΟΙΣ. Οἱ σφάζοντες δηλαδή.

ΣΟΛ. Ἄρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσί τινες, ἐπὶ ἡ
Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ
σίδηρος ἀναγκαῖος τότε ;

ΚΡΟΙΣ. Ὁ σίδηρος δῆλον ὅτι. 25

ΣΟΛ. Καὶ εἴ γε μὴ τοῦτον παρασκευάσαιο, οὔχοιτο
ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. 30

ΚΡΟΙΣ. Εὐφήμει, ἄνθρωπε.

ΣΟΛ. Μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνη δ' οὖν
ἰμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν. 30

ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ θεῷ κελεύεις σιδηρᾶς πλίν-
θους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις ἀνα-
καλεῖν ;

ΣΟΛ. Οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται, ἀλλ' ἦν τε
χαλκὸν ἦν τε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε κτήμα 35
καὶ ἔρμαιον ἔσῃ ἀνατεθεικὼς ἢ Φωκεῦσιν ἢ Βοιωτοῖς ἢ
Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ
ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.

ΚΡΟΙΣ. Ἄει σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ
φθονεῖς. 40

ΕΡΜ. Οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν παρρησίαν 13
καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ
πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσσω, τὸ δὲ
παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν
μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἀλόντα 5
ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ
τῆς Κλωθοῦς πρῶτῃν ἀναγινωσκούσης τὰ ἐκάστῳ ἐπι-
κεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγέγραπτο, Κροῖσον μὲν
ἀλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκείνησιν τῆς

13 Μασσαγέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ
11 τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσιν ;

ΧΑΡ. Νῆ Δία.

ΕΡΜ. Τόμυρις ἐκείνη ἐστί, καὶ τὴν κεφαλὴν γε
ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη
1 αἵματος. ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον ;
Καμβύσης ἐκεῖνός ἐστιν. οὗτος βασιλεύσει μετὰ τὸν
πατέρα καὶ μυρία σφαλεῖς ἔν τε Λιβύῃ καὶ Αἰθιοπίᾳ
τὸ τελευταῖον μανεῖς ἵποθανεῖται ἀποκτείνας τὸν
Ἀπιν.

20 ΧΑΡ. ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς
προσβλέψειεν οὕτως ὑπερφρονούντας τῶν ἄλλων ; ἢ
τίς ἂν πιστεύσειεν, ὥς μετ' ὀλίγον οὗτος μὲν αἰχμά-
λωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκή
14 αἵματος ; ἐκεῖνος δὲ τίς ἐστιν, ὃ Ἑρμῇ, ὃ τὴν πορφυρᾶν
ἐφεστρίδα ἐμπεπορπημένος, ὃ τὸ διάδημα, ὃ τὸν
δακτύλιον ὃ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών,

νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τις εὐχεται εἶναι.

5 ΕΡΜ. Εὐ γε παρῳδεῖς ἤδη, ὦ Χάρων. ἀλλὰ Πολυ-
κράτην ὁρᾷς τὸν Σαμίων τύραννον πανευδαίμονα ἡγού-
μενον εἶναι· ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος
οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ
ἀνασκολοπισθήσεται, ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας
10 ἐν ἀκαρεῖ τοῦ χρόνου· καὶ ταῦτα γὰρ τῆς Κλωθοῦς
ἐπήκουσα.

ΧΑΡ. Ἀγαμαὶ Κλωθοῦς γεννικῆς· καὶ αὐτούς, ὦ
βελτίστη, καὶ τὰς κεφαλὰς ἀπότημε καὶ ἀνασκολόπιζε,
ὥς εἰδῶσιν ἄνθρωποι ὄντες· ἐν τοσοῦτῳ δὲ ἐπαιρέσ-
15 θωσαν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι.
ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνόν

ἐν τῷ σκαφιδίῳ μήτε τὴν πορφυρίδα μήτε τιάραν ἢ 14
κλίην χρυσὴν κομίζοντας.

ΕΡΜ. Καὶ τὰ μὲν τούτων ὧδε ἔξει· τὴν δὲ πληθὺν 15
ὀρᾶς, ὦ Χάρων, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας,
τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας,
τοὺς προσαιτοῦντας ;

ΧΑΡ. Ὅρῳ ποικίλῃν τινὰ τὴν τύρβην καὶ μεστὸν 5
ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἐοικύας
τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἴδιόν τι κέντρον ἔχει καὶ
τὸν πλησίον κεντεῖ, ὀλίγοι δὲ τινες ὥσπερ σφῆκες
ἄγουσι καὶ φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετό-
μενος αὐτοὺς ἐκ τάφανους οὗτος ὄχλος τίνες εἰσίν ; 10

ΕΡΜ. Ἑλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄγνοια
καὶ ἡδοαὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ μῖση καὶ τὰ
τοιαῦτα. τούτων δὲ ἡ ἄγνοια μὲν κάτω ξυναναμέμικται
αὐτοῖς καὶ ξυμπολιτεύεται καὶ νῆ Δία καὶ τὸ μῖσος
καὶ ἡ ὀργὴ καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ 15
φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετό-
μενοι ὁ μὲν ἐμπίπτων ἐκπλήττει, ἐνίοτε καὶ ὑποπτήσ-
σειν ποιεῖ, αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι,
ὅποταν μάλιστα οἴηταί τις ἐπιλήψεσθαι αὐτῶν, ἀναπ-
τάμεναι οἴχονται κεχηνότας αὐτοὺς ἀπολιποῦσαι, ὅπερ 20
καὶ τὸν Τάνταλον κάτω πάσχοντα ὀρᾶς ὑπὸ τοῦ ὕδατος.
ἣν δὲ ἀτενίσῃς, κατόψει καὶ τὰς Μοῖρας ἄνω ἐπικλω- 16
θούσας ἐκάστω τὸν ἄτρακτον, ἀφ' οὗ ἡρτῆσθαι
ξυμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὀρᾶς
καθάπερ ἀράχνια τίνα καταβαίνοντα ἐφ' ἑκάστον ἀπὸ
τῶν ἀτράκτων ; 5

ΧΑΡ. Ὅρῳ πάνυ λεπτὸν ἐκάστω νῆμα, ἐπιπεπλεγ-
μενα γε τὰ πολλά, τοῦτο μὲν ἐκείνῳ, ἐκείνο δὲ ἄλλῳ.

ΕΡΜ. Εἰκότως, ὦ πορθμεῦ· εἴμαρται γὰρ ἐκείνῳ μὲν

- 16 ὑπὸ τούτου φονευθῆναι, τούτῳ δὲ ὑπ' ἄλλου, καὶ
 10 κληρονομῆσαί γε τούτου μὲν ἐκείνου, ὅτου ἂν ἡ
 μικρότερον τὸ νῆμα, ἐκείνου δὲ αὐτούτου· τοιόνδε γάρ
 τι ἢ ἐπιπλοκὴ δηλοῖ. ὁρᾷς δ' οὖν ἀπὸ λεπτοῦ κρεμα-
 μένους ἅπαντας· καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω
 μετέωρός ἐστι καὶ μετὰ μικρὸν καταπεσὼν ἀπορρα-
 15 γέντος τοῦ λίνου, ἐπειδὰν μηκέτι ἀντέχῃ πρὸς τὸ
 βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ ὀλίγον
 ἀπὸ γῆς αἰωρούμενος, ἣν καὶ πέση, ἀψοφητὶ κείσεται,
 μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.

ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἑρμῆ.

- 17 ΕΡΜ. Καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν,
 ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ μάλιστα αἱ
 ἄγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπίδων
 οἴχεσθαι ἀναρπάστους γιγνομένους ὑπὸ τοῦ βελτίστου
 5 Θανάτου. ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μάλα
 πολλοί, ὡς ὁρᾷς, ἡπίαλοι καὶ πυρετοὶ καὶ φθόαι καὶ
 περιπνευμονίαι καὶ ξίφη καὶ ληστήρια καὶ κώνεια καὶ
 δικασταὶ καὶ τύραννοι· καὶ τούτων οὐδὲν ὅλως αὐτοὺς
 εἰσέρχεται, ἔστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλῶσι,
 10 πολὺ τὸ ὁτοτοῖ καὶ αἰαῖ καὶ οἶμοι, εἰ δὲ εὐθύς ἐξ
 ἀρχῆς ἐνενόουν, ὅτι θνητοὶ τέ εἰσιν αὐτοὶ καὶ ὀλίγον
 τούτου χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίαςιν ὥσπερ
 ἐξ ὀνειράτος πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν
 σωφρονέστερον καὶ ἥττον ἡνιῶντο ἀποθανόντες· νῦν δὲ
 15 ἐς αἰὲ ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν, ἐπειδὰν
 ἐπιστὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ πεδῆσας τῷ
 πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν
 οὐποτε προσδοκῆσαντες ἀποσπασθῆσεσθαι αὐτῶν.
 ἢ τί γὰρ οὐκ ἂν ποιήσειεν ἐκείνος ὁ τὴν οἰκίαν σπουδῇ
 20 οἰκοδομούμενος καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι,

ὅτι ἢ μὲν ἔξει τέλος αὐτῷ, ὁ δὲ ἄρτι ἐπιθεὶς τὸν ὄροφον 17
 ἄπεισι, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς,
 αὐτὸς δὲ οὐδὲ δειπνήσας ὁ ἄθλιος ἐν αὐτῇ ; ἐκεῖνος
 μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα τέτοκεν αὐτῷ ἢ
 γυνή, καὶ τοὺς φίλους διὰ τοῦτο ἐστιῶν καὶ τοῦνομα 25
 τοῦ πατρὸς τιθέμενος, εἰ ἠπίστατο, ὡς ἐπτέτης γενό-
 μενος ὁ παῖς τεθνήσκει, ἄρα ἂν σοι δοκεῖ χαίρειν ἐπ'
 αὐτῷ γεννωμένῳ ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυ-
 χοῦντα ἐπὶ τῷ παιδί ἐκείνῳ ὄρᾳ, τὸν τοῦ ἀθλητοῦ
 πατέρα τοῦ Ὀλύμπια νειννηκότος, τὸν γείτονα δὲ τὸν 30
 ἐκκομίζοντα τὸ παιδίον οὐχ ὄρᾳ οὐδὲ οἶδεν, ἀφ' οἷας
 αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων
 διαφερομένους ὄρᾳς, οἱοί εἰσι, καὶ τοὺς συναγείροντας
 τὰ χρήματα, εἴτα, πρὶν ἀπολαῦσαι αὐτῶν, καλουμένους
 ὑφ' ὧν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν. 35

ΧΑΡ. Ὅρῳ ταῦτα πάντα καὶ πρὸς ἑμαυτὸν γε ἐννοῶ, 18
 ὅ τι τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκεῖνό ἐστιν, οὐ
 στερόμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς βασιλέας ἴδη
 τις αὐτῶν, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω
 τοῦ ἀβεβαίου ὡς φῆς καὶ ἀμφιβόλου τῆς τύχης, πλείω 5
 τῶν ἡδέων τὰ ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβους
 καὶ ταραχὰς καὶ μίση καὶ ἐπιβουλὰς καὶ ὀργὰς καὶ
 κολακείας· τούτοις γὰρ ἅπαντες ξύνεισιν. ἐὼ πένθη
 καὶ νόσους καὶ πάθη ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα
 αὐτῶν. ὅπου δὲ τὰ τούτων πονηρά, λογιζέσθαι καιρός, 10
 οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ἐθέλω δ' οὖν σοι, ὦ Ἑρμῆ, 19
 εἰπεῖν, ὥτινι εἰσκέμαι μοι ἔδοξαν οἱ ἄνθρωποι καὶ ὁ
 βίος ἅπας αὐτῶν. ἥδη ποτὲ πομφόλυγας ἐν ὕδατι
 ἐθεάσω ὑπὸ κρουνῷ τινι καταράττοντι ἀνισταμένας ;
 τὰς φυσαλίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός· 5
 ἐκείνων τοίνυν αἱ μὲν τινες μικραὶ εἰσι καὶ αὐτίκα

- 19 ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλέον διαρκοῦσι καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, εἴτα μέντοι καθεῖναι πάντως
 10 ἐξερράγησάν ποτε· οὐ γὰρ οἶόν τε ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου βίος· ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μέζους, οἱ δὲ ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἅμα τῷ ξυστῆναι ἐπαύσαντο· πᾶσι δ' οὖν ἀπορρα-
 15 γῆναι ἀναγκαῖον.

ΕΡΜ. Οὐδὲν χεῖρον σὺ τοῦ Ὀμήρου εἵκασας, ὦ Χάρων, ὅς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

- 20 ΧΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῇ, ὁρᾷς, οἷα ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλώμενοι, ἅπερ ἅπαντα καταλι-
 πόντας αὐτοὺς δεήσει ἓνα ὀβολὸν ἔχοντας ἥκειν παρ'
 5 ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ ἐσμέν, ἀναβοή-
 σας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ αἰὲν τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς αἰὲν βιώσεσθε·
 10 οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδιόον ἐστιν, οὐδ' ἂν ἀπα-
 γάγοι τις αὐτῶν τι ξὺν αὐτῷ ἀποθανών, ἀλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ χρυσίον αἰὲν ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας. εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοή-
 15 σαιμι αὐτοῖς, οὐκ ἂν οἶε μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστέρους ἂν γενέσθαι παρὰ πολὺ;

- 21 ΕΡΜ. ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτοὺς ἡ ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὥς μὴδ' ἂν τρυπάνῳ ἔτι
 διανοιχθῆναι αὐτοῖς τὰ ὄντα· τοσούτῳ κηρῷ ἔβυσαν
 αὐτά, οἶόν περ ὁ Ὀδυσσεὺς τοὺς ἐταίρους ἔδρασε δέει

τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι ἀκοῦ- 21
σαι δυνηθεῖεν, ἣν καὶ σὺ κεκραγῶς διαρραγῆς ; ὅπερ 6
γὰρ παρ' ὑμῖν ἡ Λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια
ἐργάζεται. πλὴν ἄλλ' εἰσὶν αὐτῶν ὀλίγοι οὐ παρα-
δεδεγμένοι τὸν κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν
ἀποκλίνοντες, ὅξυ δεδορκότες ἐς τὰ πράγματα καὶ 10
κατεγνωκότες οἷά ἐστιν.

XAP. Οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν ;

ΕΡΜ. Περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἃ
ἴσασιν. ὁρᾷς, ὅπως ἀποσπάσαντες τῶν πολλῶν κατα-
γελῶσι τῶν γιγνομένων καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται 15
αὐτοῖς, ἀλλὰ δηλοί εἰσι δρασμὸν ἤδη βουλευόντες παρ'
ὑμᾶς ἀπὸ τοῦ βίου· καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες
αὐτῶν τὰς ἀμαθίας.

XAP. Εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ
Ἑρμῇ.

20

ΕΡΜ. Ἰκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

XAP. Ἐν ἔτι ἐπόθουν εἰδέναι, ὦ Ἑρμῇ, καὶ μοι 22.
δείξας αὐτὸ ἐντελῇ ἔσῃ τὴν περιήγησιν πεποιημένους,
τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουνσι, θεά-
σασθαι.

ΕΡΜ. Ἡρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους 5
καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα
τὰ χώματα ὁρᾷς καὶ τὰς στήλας καὶ πυραμίδας ;
ἐκεῖνα πάντα νεκροδοχεῖα καὶ σωματοφυλᾶκιά ἐστι.

XAP. Τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ
χρίουσι μύρω ; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν 10
χωμάτων καὶ βόθρον τινὰ ὀρυζάμενοι καίουσιν τε ταυτὶ
τὰ πολυτελῆ δείπνα καὶ εἰς τὰ ὀρύγματα οἶνον καὶ
μελίκρατον, ὥς γοῦν εἰκάσαι, ἐκχέουσιν ;

ΕΡΜ. Οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν

22 "Αιδου· πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπο-
 16 μένας κάτωθεν δειπνεῖν μὲν ὡς οἶόν τε περιπετομένας
 τὴν κῆρσαν καὶ τὸν κᾶπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου
 τὸ μελίκρατον. *honey mead*

ΧΑΡ. Ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὦν τὰ κρανία
 20 ξηρότατα; καίτοι γελοῖός εἰμι σοὶ λέγων ταῦτα ὁση-
 μέραι κατάγοντι αὐτούς. οἶσθ' οὖν, εἰ δύναιντ' ἂν ἔτι
 ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεὶ τοι καὶ
 παγγέλοι' ἂν, ὦ Ἑρμῇ, ἔπασχον, οὐκ ὀλίγα πράγματα
 ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ
 25 αὖθις ἀπάγειν πιομένους. ὦ μάταιοι, τῆς ἀνοίας, οὐκ
 εἰδότες, ἡλίκοις ὄροις διακέκριται τὰ νεκρῶν καὶ τὰ
 ζώντων πράγματα καὶ οἶα τὰ παρ' ἡμῖν ἐστι καὶ
 ὅτι

κίτθαν' ὁμῶς ὃ τ' ἄτυμβος ἀνὴρ ὅς τ' ἔλλαχε τύμβου,
 30 ἐν δὲ ἱῇ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων·
 Θερσίτῃ δ' ἴσος Θέτιδος παῖς ἡνκόμοιο.
 πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα,
 γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμῶνα.

23 ΕΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς.
 ἀλλ' ἐπέειπερ ἀνέμνησάς με, ἐθέλω σοι δεῖξαι τὸν τοῦ
 Ἀχιλλέως τάφον. ὁρᾷς τὸν ἐπὶ θαλάττῃ; Σίγειον
 μὲν ἐστὶν ἐκεῖνο τὸ Τρωικόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπ-
 ται ἐν τῷ Ῥοιτείῳ.

ΧΑΡ. Οὐ μεγάλοι, ὦ Ἑρμῇ, οἱ τάφοι. τὰς πόλεις
 δὲ τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἅς κάτω ἀκούομεν,
 τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ
 Μυκήνας καὶ Κλεωνὰς καὶ τὴν Ἰλίον αὐτήν· πολλοὺς
 10 γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων
 ἐτῶν μὴ γεωλκῆσαι μηδὲ διαψύξαι τὸ σκαφίδιον.

Ῥοιτεῖον

Ῥοιτεῖον

ΕΡΜ. Ἡ Νίνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη καὶ 23
οὐδὲ ἔχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτὲ
ἦν· ἡ Βαβυλῶν δέ σοι ἐκείνη ἐστὶν ἡ εὐπυργος, ἡ τὸν
μέγαν περίβολον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη 15
ὥσπερ ἡ Νίνος· Μυκῆνας δὲ καὶ Κλεωναὶς αἰσχύνομαι
δεῖξαί σοι καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ
οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ
τῶν ἐπῶν. πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν
δὲ τεθνήσκει καὶ αὐταὶ ἀποθνήσκουσι γάρ, ὦ πορθμεῦ, 20
καὶ πόλεις ὥσπερ ἄνθρωποι καὶ τὸ παραδοξότατον καὶ
ποταμοὶ ὅλοι· Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν Ἀργεὶ
καταλείπεται.

ΧΑΡ. Παπαῖ τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνο-
μάτων, Ἴλιος ἱρὴ καὶ εὐρυνάγνια καὶ εὐκτίμεναι 25
Κλεωναί. ἀλλὰ μεταξὺ λόγων, τίνες ἐκεῖνοί εἰσιν οἱ 24
πολεμοῦντες, ἡ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;

ΕΡΜ. Ἀργεῖους ὀράς, ὦ Χάρων, καὶ Λακεδαιμονίους
καὶ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν Ὀθρυάδαν, τὸν
ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι. 5

ΧΑΡ. Ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῇ, ὁ πό-
λεμος;

ΕΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.

ΧΑΡ. ὦ τῆς ἀνοίας, οἷ γε οὐκ ἴσασι, ὅτι, καὶ ὅλην
τὴν Πελοπόννησον κτήσονται, μόγις ἂν ποδιαῖον 10
ἕκαστος αὐτῶν λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ·
τὸ δὲ πεδίου τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι
πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ
ἀρότρῳ.

ΕΡΜ. Οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες 15
ἤδη καὶ κατὰ χώραν εὐθετήσαντες αὐθις τὰ ὄρη
ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἡ ἐστάλην, σὺ δὲ ἐπὶ

24 τὸ πορθμεῖον· ἥξω δέ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.

30 ΧΑΡ. Εὖ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης εἰς αἰὲ ἀναγεγράψη. ὠνάμην γάρ τι διὰ σέ τῆς ἀποδημίας.— οἶά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα· Χάρωνος δὲ οὐδεὶς λόγος.

NOTES.

The references in the notes are to chapters and lines of the text.

Cp.=compare.

Sc. (*scilicet*)=supply.

κ.τ.λ.=καὶ τὰ λοιπά=*et cetera*.

An obelus (†) prefixed to a note indicates that the reading is doubtful.

Ch. 1, 2.—Charon has taken a day's holiday and has come up from the nether world to the earth, being anxious to see what human life is like, and meets Hermes, whom he asks to be his guide. The god at first refuses, on the ground that he has business to do for Zeus, but ultimately consents, Charon having reminded him of the indulgence he has granted him. Hermes explains why it is impossible for Charon to see everything; and says that in order to get a view of the most important features in the life of men, it is necessary to ascend to a great height.

[See Index for Χάρων, Ἑρμῆς, Ἄιδης, Ἥφαιστος, Μαῖα, Κυλλήνιος, Πλούτων, Αἰακός.]

1. 1. τί γελᾷς, ὦ Χάρων: the answer to this question is given in 6, 16.

2. ἐς τὴν ἡμετέραν: sc. γῆν or χώραν. οὐ πάνυ: "not quite," here, as often, used ironically for "not at all."

3. ἄνω: "on earth," as opposed to the world below.

4. ὅποια...ἀ...τίνων: these words introduce three indirect questions depending on ἰδεῖν. In such questions either the direct or indirect interrogative pronouns and adjectives may be used (τίς, ποῖος, or ὅστις, ὅποῖος, κ.τ.λ.); and sometimes (as here, ᾧ) the simple relative is found.

5. τίνων στερόμενοι πάντες οἰμῶζουσιν: lit. "being deprived of what, they all lament," i.e. "what it is they are deprived of that

they all lament." Here, as frequently in Greek, the participle expresses the principal notion.

8. καὶ αὐτός: "myself also." ὁ Θετταλὸς...νεανίσκος: see Index under Πρωτεσίλαος.

10. ἐς δέον: "at a suitable time." A preposition with its case often has an adverbial force.

11. εὖ οἶδ' ὅτι: a common parenthesis, "I feel sure."

12. ὥς ἂν εἰδὼς ἅπαντα: "for I think you must know them all." ὥς with the participle expresses the thought either of the subject of the leading verb, or (as here) of some other person prominent in the sentence. ἂν gives the participle a potential force.

14. τῷ ἄνω Δί: i.e. Zeus who reigns in heaven, as opposed to Hades or Pluto, the king of the nether world. τῶν ἀνθρωπικῶν: partitive genitive depending on τι.

15. ὅλον ὑμέτερον: Hermes at present is the servant both of Zeus and of Hades; his fear is that he may be relegated to the service of the latter alone.

16. ὅπερ τὸν Ἡφαιστον...ἐποίησε: "as he did to Hephaestus." Verbs which denote doing anything to a person are regularly constructed with two accusatives, one internal (of the thing done), the other external (of the person affected).

17. ῥίψη...βηλοῦ: an echo of Homer, *Iliad* I., 592, ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίου. τεταγὼν is an Epic reduplicated 2nd aorist with no present in use. καί με (crasis for καὶ ἐμέ)= "me, as well as Hephaestus." Verbs of "taking hold" may be constructed with an accusative of the person seized and a genitive of the part by which he is seized.

18. ὥς...παρέχοιμι: the subjunctive would be used in pure Attic, for ῥίψη is a primary tense. Lucian is very free in his use of the optative. ὥς is scarcely ever used as a final particle by any Attic prose writer except Xenophon.

20. περιόψει οὖν με ἄλλως πλανώμενον: περιοράω, "to look on without interfering," "to permit," may be constructed either with a participle in agreement with the object or with an accusative and infinitive.

21. καὶ ταῦτα: "and that too." ξυνδιάκτορος: in Homer διάκτορος is a regular epithet of Hermes; it is variously explained as "guide" (cp. διάγω) or "runner" (cp. διώκω). Lucian evidently uses it here in the former sense, as Hermes assists Charon in conducting the dead to Hades.

22. καλῶς εἶχεν...σε μεμνήσθαι: "it were well for you to remember." The imperfect of verbs denoting obligation, propriety, or possibility, e.g. ἔδει, προσήκειν, ἔξην, and the impersonal ἦν with adjectives expressing similar ideas, is idiomatically used with the present infinitive to refer to present time, and to imply that the

action of the infinitive does not take place; so here, *μηνῆσθαι* being a perfect with present meaning, "you ought to remember (but you don't)." *ἐκείνων* points forward to and is explained by the following clauses introduced by *ὅτι*.

23. *μηδεπώποτε*: in pure Attic the negative in a clause introduced by *ὅτι*, "that," is *οὐ*, not *μή*.

26. † *λάλον*: a conjectural reading for the *ἄλλον* of the MSS. *εἰ...εὔροις...διαλέγῃ*: "should you find,...you talk." Conditional sentences of this form (optative in protasis, present indicative in apodosis) are fairly common; but the normal mode of expression would be *ἐὰν εὔρῃς*.

28. *πρὸς τοῦ πατρός*: "I implore you by your father," i.e. Zeus.

29. *περιήγησαι... ὥς τι καὶ ἰδὼν ἐπανελθοίμι*: the optative is here used in a final clause depending on an imperative, which regularly takes primary sequence. Cp. 1, 18, *u.* *καί* emphasizes the participle, which expresses the main idea of the clause.

31. *οὐδέν*: adverbial accusative with the intransitive *διοίσω*.

32. † *σκοτῶ*: some MSS. read *σκοτέι*. Both forms of the dative are found.

35. *τὴν χάριν*: this is object both of *δός* and of *μνησόμενῳ*.

2. 1. *καταστήσεται*: "will become." *καθίστασθαι* is often used as an equivalent for *γίγνεσθαι*.

4. *τί γὰρ ἂν καὶ πάθοι τις*: "for what is to become of one?"

5. *καθ' ἕκαστον*: "separately"; *κατά* having its distributive force.

6. *πολλῶν...ἐτῶν*: genitive of quality used predicatively.

8. *ἀποδράντα*: *ἀποδιδράσκω* is frequently used of slaves running away. *σὲ δὲ καὶ αὐτόν*: "and you yourself also."

9. *κωλύσει*: the subject is *ἡ διατριβή*.

10. *ζημιούν*: the infinitive depends upon *κελεύσει*, or some similar verb, which must be supplied from the preceding *κωλύσει*.

11. *πολλοῦ τοῦ χρόνου*: genitive of time in the course of which an event occurs. The predicative position of the adjective is very common in Lucian.

12. *μηδ' ὀβολὸν ἐμπολῶν*: the participle is equivalent to a conditional clause (hence the negative *μηδε*); "if he does not earn even an obol." *ὥς...ἰδοὺς...σκεπτέον*: sc. *ἐστί*. For the irregular sequence, see 1, 18, *u.*, and cp. *δεῖ...ὥς...κατίδοις*, l. 17 below.

16. *τὸ μὲν ὅλον*: adverbial accusative, equivalent to *ὅλος*, "on the whole," i.e. "in short."

20. *οὐ θέμις*: sc. *ἐστί*, "it is not right." *θέμις* = Lat. *fas*. *ξυνόντα*: agreeing with *σέ* understood,

Ch. 3-5.—Charon having promised to obey all Hermes' orders, the latter suggests that they should follow the example of the giant sons of Alcæus, as related by Homer, and pile mountain upon mountain in order to get a point of vantage. Charon doubts the feasibility of this, but is silenced by Hermes. The united height of Olympus, Ossa, and Pelion being found inadequate, Oeta and Parnassus are added. Charon mounts with the help of Hermes, and they take their seats on the summit of Parnassus.

[See Index for Καίκασος, Παρνασσός, "Ὀλυμπος, 'Ἀλλεῦς, "Ὀσσα, Πήλιον, "Ὀμηρος, "Ἀτλας, Ἡρακλῆς, Ἰωνία, Λυδία, Ἰστρὸς, Κρήτη, Οἴτη.]

3. 3. πλαγία τῇ ὀθόνῃ ἐμπέση: "falls upon the sail and makes it slant." The adjective is used proleptically, *i.e.* it anticipates the result of the action of the verb.

5. ἐνδύναι ὀλίγον τοῦ ποδός: "to slacken the sheet a little."

6. τῷ πνέοντι: equivalent to τῷ πνεύματι. The substantival use of the participle coupled with the article is commonly confined to abstract expressions, *e.g.* τὸ δεδιός, "fear."

7. αὐτὸς γὰρ εἰδέναι: infinitive because Charon is reporting his own assertion. κατὰ ταῦτά: "in the same way."

13. ἀμφοῖν: *sc.* ὑψηλότερος.

18. "Ὀμηρος ὁ ποιητῆς φησι: the reference is to *Odyssey*, XI. 305-320, where Odysseus tells how he saw Iphimedeia, the mother of the Aloidae, in the under-world.

24. ἐπὶ κακῷ τῶν θεῶν: "in order to injure the gods." ἐπὶ with the dative frequently expresses the purpose which one has in view.

25. οἰκοδομοῦμεν..., ὥς ἔχοιμεν: for the irregular sequence, see 1, 18, *n.*

4. 1. δὺ ὄντες: "though there are only two of us." ἀναθέσθαι: *i.e.* to set it on the top of Olympus.

3. οὐκ ἂν: *sc.* ὀφθαλμοῖς. ἀξιοῖς: ἀξιόω, properly "to think fit," is sometimes used (as here) in the sense of "to think," "to be of opinion that..."

4. βρεφυλλίων: for the form (diminutive of βρέφος), *cp.* εἰδύλλιον from εἶδος and ἐπύλλιον from ἔπος. καὶ ταῦτα: "and that too," adding a circumstance heightening the force of what has been said.

6. ἀπίθανόν τινα τὴν μεγαλουργίαν ἔχειν: "to be of almost incredible magnificence." The use of the indefinite τις modifies the force of the adjective.

8. ἰδιώτης: "an ordinary person," as distinguished from one who has professional knowledge of a subject.

9. ἀπὸ δυοῖν στίχων: "by a couple of lines." The use of ἀπό to express the instrument is found as early as Homer.

10. ἀμβατόν: Epic for ἀναβατόν. The word is quoted from *Odyssey*, XI. 316, ἵν' οὐρανὸς ἀμβατὸς εἴη.

11. θαυμάζω, εἴ σοι...δοκεῖ: "I am surprised that you think." Many verbs denoting emotion, e.g. θαυμάζω, ἀγανακτέω, αἰσχύνομαι, are normally constructed with an εἰ clause instead of a causal clause introduced by ὅτι. The object of emotion is thus stated as a supposition rather than a fact.

14. ἀκούεις: words denoting "to hear" in the sense of "to know by hearsay" are often used in the present tense even when the act of hearing is already completed. Render, "you have heard." περί: the accent of a dissyllabic preposition is on the penult when it follows its case. In Attic prose περί is the only preposition that can stand in this position.

15. διαδέξαίτο: optative in dependent statement after ἀκούεις, which here has the force of a historic tense (= ἦκουσας). The use of the accusative with διαδέχομαι, "to take the place of a person," is characteristic of later Greek, the dative being used by Plato and Xenophon.

16. πρὸς ὀλίγον: "for a short time." τοῦ ἄχθους: genitive of separation with ἀναπαύσειε.

18. εἰ...ἀληθὴ ἐστὶ: an indirect question depending on ἄν...εἰδείητε.

20. ἢ τίνος γὰρ ἔνεκα: "or (can there be any doubt about it? No,) for why..."

21. σοφοὶ ἄνδρες: i.e. the poets.

24. αὐτὰρ...εἰνοσίφυλλον: quoted from *Odyssey*, XI. 315, 316.

27. φέρ' οὖν: "come then," "well, now." The imperative of φέρω is used as an exclamation; cp. ἄγε from ἄγω.

5. 1. ὑπάρεια: properly the foot of a mountain.

2. ἀπὸ...τῶν ἑσών: "on the east."

4. τὰ ἐπὶ τὰδε τοῦ Ἰστρου: "the country on this side of the Danube."

5. κάκειθεν: "and on that side," i.e. on the south.

6. μετακινήτεια ἡμῖν: sc. ἐστί. The verbal adjective in -τέος corresponds to the Latin gerundive, the agent being put in the dative case.

8. λεπτότερον: "too finely"; an instance of the absolute use of the comparative.

10. πικρᾶς...πειραθόμεν: observe the predicative position of the adjective: "find by experience how unpleasant Homer's method of building is." With οἰκοδομητικῆς supply τέχνης.

11. ξυντριβέντες τῶν κρανίων: "having had our skulls broken."

The genitive is partitive, the active form being *ξυντρίβω τῶν κρανίων*, "I break (part of) their skulls."

13. *ἀσφαλῶς ἔξει* : = *ἀσφαλῆ ἔσται*. The intransitive use of *ἔχω* with an adverb is extremely common; cp. *καλῶς ἔχει*, "it is well."

19. *εἴ γε καὶ ἰδεῖν ἐθέλεις* : "yes, (it is necessary) if you wish also to see (*i.e.* as well as to hear) etc." The apodosis must be supplied from the previous sentence.

20. *ἐνι* : equivalent to *ἔρεστι*, "it is possible." *ἄμφω* : this is explained by the two adjectives which follow.

21. *ἔχου μου τῆς δεξιᾶς* : verbs denoting "to take hold of" are constructed with a genitive. *μου* is possessive genitive. *φείδου μὴ...πατεῖν* : "take care not to walk," lit. "forbear to walk." The negative *μὴ* is often prefixed to the infinitive when this depends upon a verb containing a negative idea; it simply strengthens the negation, and cannot be translated.

22. *εὖ γε* : "bravo!"

23. *μίαν...ἄκραν ἐπιλαβόμενοι* : in pure Attic the genitive would be used instead of the accusative.

24. *μοι* : ethic dative, "please."

Ch. 6-9.—Charon complaining that he cannot see distinctly, *Hermes* improves his vision by a quotation from Homer. Charon, to the surprise of his companion, shows acquaintance with the Homeric poems, and explains how he acquired this knowledge. He then proceeds to question *Hermes*, in Homeric style, about various persons whom he sees. The first of these is the famous athlete Milo, the second, Cyrus king of Persia, the third, Croesus king of Lydia.

[See Index for *Κωκυτός*, *Πυριφλεγέθων*, *Κασταλία*, *Λυγκεύς*, *Ποσειδῶν*, *Σκύλλα*, *Χάρυβδις*, *Κύκλωψ*, *Μίλων*, *Κρότων*, *Κῦρος*, *Καμβύσης*, *Κροῖσος*, *Σάρδεις*, *Σόλων*.]

6. 1. *λίμνην τινά* : "a kind of sheet of water." Charon alludes to the ocean, which by the early Greeks was believed to be a stream flowing round (*περιρρέουσιν*) the earth, the latter being conceived of as shaped like a round shield with a convex surface.

5. *πόλεις...οὓς φωλεοὺς...νομίζεις* : the relative is assimilated to the gender of the predicative substantive in the relative clause, instead of agreeing with the antecedent *ἐκεῖναι*, which is feminine in agreement with the predicative substantive *πόλεις*.

7. *οὐδὲν ἡμῖν πέπρακται* : with the perfect and pluperfect passive the agent is usually expressed by the dative.

8. *αὐτῇ Κασταλία* : "Castalia and all," lit. "together with Castalia itself." The dative, especially with *αὐτός*, may

denote that by which anything is accompanied; cf. *ναῦν εἶλον αὐτοῖς ἀνδράσιν*, "they captured a ship, crew and all."

10. *ὅτι τί*: *sc. ἐστί*, lit. "because *what* is?" i.e. "why?"

12. *ἐδέομην*: "I wanted," i.e. when I started on my journey from the under-world. *αὐτὸ μόνον*: "simply and solely." *αὐτό* means practically the same as *μόνον*, the notion of "self" in *αὐτός* easily passing into that of "by oneself," "alone."

14. *οἷα λέγουσιν*: supply *ἀκούειν*, the verb *ὁρᾶν* being applicable only to the preceding objects, *ἀνθρώπους* and *ἃ πράττουσι*. *ὅτε με ... ἐντυχὼν εἶδες γελῶντα*: *με* is the object of *εἶδες* only; with *ἐντυχὼν* supply *μοι*.

15. *γελῶν*: optative in an indirect question depending on a main verb in a historic tense.

16. *ἐς ὑπερβολήν*: = *ὑπερβαλλόντως*, "excessively."

18. *κληθεῖς*: *καλέω* is the regular word for "to invite" to dinner, etc.

19. *ἐς τὴν ὑστεραίαν*: *sc. ἡμέραν*. *μάλιστα ἤξω*: "I shall be sure to be there." The present *ἤκω* having a perfect meaning, "I have come," the future *ἤξω* has a future-perfect meaning, "I shall have come," "I shall be present."

20. *μεταξὺ λέγοντος*: *sc. αὐτοῦ*, genitive absolute. The adverb *μεταξὺ*, though placed next to the participle, really modifies the verb *ἀπέκτεινεν*; lit. "while he was speaking, a tile fell and killed him in the middle (of his speech)."

21.† *οὐκ οἶδ' ὅτου κινήσαντος*: "some one or other having dislodged it." *οὐκ οἶδ' ὅστις*, "I don't know who," is treated as a single word and the pronoun is declined accordingly; cp. Lat. *nescio quis*. Another reading is *οὐκ οἶδ' ὅπως*, "somehow or other."

22. *ἐπιτελέσαντος*: *sc. αὐτοῦ*, genitive absolute. *ἔοικα... ὑποκαταβήσεσθαι*: "I think I will go down gradually (or a little)." *ἔοικα* = *δοκῶ μοι*, "I seem to myself."

23. *βλέπομι καὶ ἀκούομι*: cp. 1, 18, *n*.

7. 2. *ἀποφανῶ*: *sc. σε*. This verb, like *ἀποδείκνυμι*, is used in the sense of *ποιέω* with a predicative accusative, "to render so-and-so."

3. *ἐπωδήν*: incantations were a prominent feature of the healing art in early Greece, but had fallen into disrepute centuries before Lucian wrote.

7. *ἄχλυν... ἄνδρα*: a quotation from *Iliad* V., 127, 128, where these words are addressed by Athene to Diomedes. Note the Epic forms *τοι, ἔλον, ἐπῆν*, for *σοι, εἶλον, ἐπῆν*. *ὄφρα* = *ἵνα*, and *ἡμέν...* *ἦδ' = καὶ... καί*.

11. *ὁ Λυγκεὺς ἐκείνος*: "the famous Lynceus." *ὡς πρὸς ἐμέ*:

"as compared with me." This "limiting" use of *ὥς* is common in Attic; cp. Thucydides IV., 84, *οἷδ' ἄδυνάτος, ὥς Λακεδαιμόνιος, εἰπεῖν*, "no mean orator, considering that he was a Spartan."

12. *τὸ ἐπὶ τούτῳ*: "in the next place." *ἐπὶ* with the dative meaning "in addition to," and *τό* being accusative of respect, the phrase literally means "as to that which is in addition to this."

13. † *βούλει...ἔρωμαι*: the MSS. vary between *ἔρωμαι* and *ἐρήσομαι*. If the latter is adopted, *εἰ* must be prefixed to *βούλει*. *ἔρωμαι* is deliberative subjunctive in semi-dependence on *βούλει*. lit. "am I to ask—do you wish it?" i.e. "would you like me to ask?"

15. *τῶν Ὀμήρου*: sc. *ἐπῶν*.

19. *ῥαψωδούντος*: "reciting." A *ῥαψωδός* was a person who recited epic poetry in public. lit. "a singer of stitched things" (*ῥάπτω* + *ᾄδω*), the writing of poetry being figuratively described as "stitching verses together."

22. *ᾄδειν*: "to chant." *ᾄδω*, like Lat. *canto*, can be used of any solemn recitation. The words *ὁ Ποσειδῶν...ὠρούνη* are a paraphrase of *Odyssey* V., 291, 292, with a humorous addition *ὥσπερ τορύνην τινά*.

25. *κυκῶν*: agreeing with the subject of *ἤρξατο* ("Ομηρος).

27. *ὀλίγου δεῖν*: "almost," "all but," lit. "so as to want little."

29. *αὐτῇ Σκύλλῃ*: for the datives in this line, cp. 6, 8, n.

8. 2. *τίς γὰρ...ὦμος*: a parody of *Iliad* III., 226, where Priam asks Helen with reference to Ajax:—

*τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμος;*

κεφαλὴν and *ὦμος* are accusatives of specification with *ἔξοχος*.

7. *πόσω*: dative of manner with a comparative adjective, denoting the degree of difference.

8. *σοι*: ethic dative, "look you."

12. *κᾶτα*: crasis for *καὶ εἴτα*.

14. *οἰθῶμεν*: deliberative subjunctive. This verb must be understood after *ἄρα*.

15. *ἐλπίζειν*: "to expect." *τεθνήξασθαι*: a late form for the Attic *τεθνήξειν*. *θνήσκω* and *ἵστημι* are the only verbs which have a special form for the future-perfect active, *τεθνήξω*, "I shall be dead," and *ἑστήξω*, "I shall stand." In the case of other verbs a periphrasis is used, e.g. *μεμαθηκὼς ἔσομαι*, "I shall have learned."

18. *οὐκ εἰς μακράν*: "soon."

19. *μηδ' ἐμπίδα, οὐχ ὅπως ταῦρον*: "not even a gnat, much less

a bull." οὐχ ὅπως is for οὐ λέγω ὅπως, "I do not say a bull," i.e. "to say nothing of a bull."

9. 2. τίς...άνήρ; again a parody of *Iliad* III., 226.

5. πάλαι Μήδων ἐχόντων: genitive absolute. Περσῶν: possessive genitive used predicatively with εἶναι.

6. καὶ Ἀσσυρίων δέ: δέ couples this sentence to that which has preceded, while καί="also" (i.e. the Assyrians as well as the Medes).

7. παρεστήσατο: "brought to terms," lit. "brought to his side." The word can be used either of one who conquers by force or of one who wins over by kindness. The 1st aorist middle of ἵστημι and its compounds has a causal force. ἐλασεῖοντι...ἔοικεν: "he seems desirous of invading Lydia." ἐλασεῖω is the "desiderative" form (i.e. a form denoting wish) corresponding to ἐλαύνω; cp. δρασεῖω from δράω. ἔοικα with the dative of a participle is equivalent to δοκῶ with the infinitive. Lucian here disregards chronology; Cyrus conquered Lydia before he conquered Babylon.

8. ὥς καθελών...ἄρχειν: the use of ὥς with the infinitive to express purpose is not common. The participle καθελών is nominative because the unexpressed subject of the infinitive, with which it agrees, is the same as the subject of the principal verb (ἐλασεῖοντι ἔοικεν).

11. τὴν τὸ τριπλοῦν τεῖχος: sc. ἔχουσιν.

13. βούλει ἀκούσωμεν: cp. 7, 13, n.

14. αὐτῶν: the persons denoted by the object of the principal sentence are the same as those denoted by the subject of the dependent clause. For the idiom, cp. οἶδά σε ὅστις εἶ, "I know (thee) who thou art."

15. πάνυ μὲν οὖν: "by all means." In this common formula of emphatic assent οὖν has its intensive force.

Ch. 10-14. Charon and Hermes listen to a conversation between Croesus and Solon of Athens; the latter is asked by Croesus who is the happiest of mankind, and Croesus is disappointed at his reply. The offerings of gold sent by Croesus to Delphi attract Charon's attention, and he enquires about the use of that metal. Solon shows Croesus that in time of war iron is more valuable than gold. Hermes announces to Charon the violent deaths which will befall Croesus and Cyrus, Cambyses son of Cyrus, and Polycrates of Samos; he has learned their doom from Clotho.

[See Index for Κλέοβις, Βίτων, Τέλλος, Πύθιος, Δελφοί, Φωκεύς, Κλωθώ, Τόμυρις, Καμβύσης, Λιβύη, Αἰθιοπία, Ἄπις, Πολυκράτης, Μαϊάνδριος, Ὀροίτης.]

10. 1. εἶδες γὰρ: "now that you have seen." A clause which states a reason sometimes precedes the clause which states that for which the reason is given, so that γάρ = ἐπειδή, "since" or "as."

2. ἄσημος χρυσός: "uncoined gold," including bullion and plate.

8. ὦν οἶδα: ὦν is by assimilation for τούτων οὗς, where τούτων is partitive genitive with εὐδαιμονεστάτους.

10. πρῶην: strictly "the day before yesterday," but used loosely for "lately." ὑποδύντες: sc. ὑπὸ τὸ ζυγόν.

12. ἔστω: "be it so." τὰ πρῶτα: "the pre-eminence."

16. ὦ κάθαρμα: "you wretch!" The word means literally "offscourings."

22. κάλλιστα: sc. εἶπας.

23. † τὸ πορθμεῖον αὐτό: some MSS. have παρὰ τὸ πορθμεῖον ("at the ferry") αὐτός.

11. 1. τίνας ἐκείνους...ἐκπέμπει: "who are those that Croesus is sending out?" The interrogative pronoun is used predicatively, as often.

3. μισθὸν τῶν χρησμῶν: according to Herodotus, Croesus made the offering long before he received the ambiguous answer of the oracle, which ran thus: Κροῖσος ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.

6. ἐκεῖνο γάρ: γάρ indicates surprise; "what! is that gold?"

7. ὑπωχρον: "yellowish." ὑπό in compounds often has the force of "slightly."

8. ἀκούων αἰ: "though I was perpetually hearing about it." The participle here is of the imperfect tense.

11. καὶ μὴν: adversative, "and yet."

12. εἰ μὴ ἄρα: "unless perhaps." ὅτι βαρύνονται κ.τ.λ.: a substantival clause explanatory of τοῦτο.

14. οὐ γὰρ οἶσθα: "yes, for you don't know." If a mark of interrogation is put after δουλείαι, render "What! don't you know...?" ὅσοι πόλεμοι: sc. γίνονται.

21. ὀλίγον: "in small quantities," or "which is rare."

22. πλὴν ἀλλά: used in late prose to break off the narrative and pass to another subject. The thought is, "Gold is unlike other metals in many respects; however..."

23. ἐκ τῆς γῆς: sc. ἀνορύττεται.

24. δεινὴν τινα: cp. 4, 6, n.

25. τοσοῦτον ἐρώτα: cognate accusative with ἐρώσω, which is constructed with the genitive (κτήματος). ἐράω implies warm, passionate love.

29. μοι δοκεῖν: "methinks." The infinitive is used absolutely, as in ὀλίγον δεῖν, 7, 27.

30. *ἔρεσθαι τι...αὐτόν*: verbs of questioning are constructed with two accusatives, one internal (of the question asked), the other external (of the person questioned). *ἐπακούσωμεν*: jussive subjunctive.

12. 1. *τι*: adverbial accusative, "at all."

5. *οὐκοῦν...οἷ...ἀποφαίνειν, εἰ κήσαιο*: "then do you suppose that you make the god happy, should he get...?" The apodosis is *ἀποφαίνειν*, the indirect form of *ἀποφαίνεις*. We should expect either *ἂν ἀποφαίνειν* or *ἐάν κήσῃται*, but conditional sentences of this form (optative in protasis, indicative in apodosis), are fairly common in good authors.

7. *πῶς γὰρ οὐ*: "of course," lit. "why! how not?"

9. *μεταστέλλεσθαι*: a late use for *μεταπέμπεσθαι*.

10. *αὐτούς*: i.e. the gods.

14. *οὐ πάνν τι*: "not at all"; *τι* is adverbial accusative.

17. *ἦν ἀποκρίνη...μάθοις ἂν*: when *ἐάν* with the subjunctive stands in the protasis, the apodosis usually has the future indicative; the potential optative with *ἂν* is merely a softened expression for the latter.

20. *πρὸς αὐτῶν*: the use of *πρός* with the genitive to express the agent with a passive verb is frequent in Lucian and in poetry; Attic prose regularly employs *ὑπό* with the genitive.

23. *χρυσᾶς μαχαίρας σὺ ποιήσῃ*: "will you have gold swords made?" The middle voice here has a causative force.

24. *ἀναγκαῖος τότε*: sc. *ἔσται*.

25. *δῆλον ὅτι*: "obviously." The phrase is practically an adverb, and is often written as one word; the full expression would be *δῆλόν ἐστιν ὅτι ὁ σίδηρος ἀναγκαῖος ἔσται τότε*.

26. *οἴχοιτο ἂν*: "would be gone." *οἴχομαι* is a present form with perfect meaning; cp. *ἤκω*, "I have come."

27. *ἐς Πέρσας*: the name of the people is put for the name of the country, as often.

28. *εὐφήμει*: "hush!" *εὐφημεῖν* is properly "to speak words of good omen," hence "to avoid words of ill omen" (such as Solon had just used), and thus "to keep silence."

29. *φαίνη δ' οὖν...ὁμολογῶν*: "at all events you evidently admit." *δ' οὖν* waives further discussion, "however that may be." Distinguish *φαίνομαι ὦν*, "I clearly am" or "I am seen to be," from *φαίνομαι εἶναι*, "I seem to be."

34. *ἦν τε...ἦν τε*: these particles are used with the subjunctive, like *εἴτε...εἴτε* with the indicative or optative, in stating alternative suppositions or conditions; cf. Lat. *sive...sive*.

36. *ἔρμαιον*: a "godsend" or "windfall," a piece of luck being regarded as the gift of the god Hermes. *ἔσθ' ἀνατελευκώς*: the usual periphrasis for the future-perfect indicative; cp. 8, 15, n.

37. τῷ δὲ θεῷ ὀλίγον μέλει... χρυσοποιῶν: the impersonal μέλει is constructed with a dative of the person and a genitive of the thing; ὀλίγον is adverbial accusative.

13. 2. ξένον: "strange," "unusual."

3. πένης ἀνθρωπος... λέγων: in apposition to τὸ πρᾶγμα. τὸ... παριστάμενον: "what occurs to him," "what comes into his head," a common meaning of the middle of παρίστημι.

4. μεμνήσεται: a future-perfect (middle) form with future meaning, just as the perfect μέμνημαι has a present meaning, "I have reminded myself," i.e. "I remember."

7. ἀναγινωσκούσης: the omission of γ in γινώσκω and its compounds is characteristic of later Greek. The use of the genitive of the participle with ἤκουσα implies that Charon hears with his own ears Clotho reading; whereas ἤκουσα τὴν Κλωθὴ ἀναγινώσκουσαν = "I heard (through others) that Clotho was reading."

8. Κροῖσον μὲν ἀλῶναι..., Κῦρον δὲ... ἀποθανεῖν: the accusative and infinitive here expresses a dependent command, ἐγγράπτο implying "it was ordered (by fate)." Render "that Croesus should be captured," etc.

9. ἐκεῖνησί: -ί is added to demonstrative pronouns (cf. οὗτοσί, ὀδί), when they are used in a "deictic" sense, i.e. when the use of the word is accompanied by a gesture pointing (δείκνυμι) to the person or thing referred to.

17. μυρία σφαλεῖς: "after innumerable disasters." μυρία is adverbial accusative; similarly τὸ τελευταῖον in l. 18.

20. ὦ πολλοῦ γέλωτος: "how very funny!" The genitive with exclamations denotes the cause of astonishment, etc. τίς ἂν αὐτοὺς προσβλέψειεν: "who could look them in the face?"

22. οὗτος μὲν... οὗτος δέ: i.e. Croesus... Cyrus.

14. 2. ὁ τὸ διάδημα: sc. ἔχων. The διάδημα was a blue and white band, worn round the *τιάρα* or Persian head-dress.

4. νήσω ἐν ἀμφιρύτῃ: a quotation from *Odyssey*, I. 50, where the reference is to the legendary island of Ogygia, in which Odysseus was detained by the nymph Calypso. Here Samos is meant. βασιλεὺς δέ τις εὔχεται εἶναι: the remainder of the line is not a quotation, but the phrase εὔχεται εἶναι is of frequent occurrence in Homer.

5. παρωδεῖς: *παρά* in compounds often signifies alteration, the meaning "beside" passing into that of "divergence"; hence παρωδῶ means "to alter a poem," especially by way of burlesque.

6. τύραννον: this word implies the acquisition of absolute power by unconstitutional means, not the tyrannical exercise of such power.

8. *σατράπῃ*: the viceroy or governor of a Persian province.

10. *ἐν ἀκαρεῖ τοῦ χρόνου*: "in a moment." *ἀκαρεῖ* is an adjective, "small," used substantively; and the genitive is partitive.

12. *ἄγαμαι Κλωθούς γεννικῆς*: lit. "I admire the noble Clotho," i.e. "Bravo, noble Clotho!" *ὦ βελτίστη*: a common form of address, "my dear friend."

14. *ὡς εἰδῶσιν ἄνθρωποι ὄντες*: the participle is nominative because it refers to the same persons as the subject of the verb of knowing on which it depends. *ἄνθρωποι*: "only men," not gods. *ἐν τοσούτῳ*: "meanwhile."

15. *καταπεσούμενοι*: future participle expressing purpose.

18. *κομίζοντας*: the participle is plural, as if *πάντας αὐτούς* had preceded instead of *αὐτῶν ἕκαστον*.

Ch. 15-17.—*Charon sees the mass of mankind attended by a crowd of passions and emotions, and the Fates spinning the thread of destiny for each individual. Hermes remarks on the short-sightedness of men and their forgetfulness of death; they are buoyed up with hopes which are doomed to disappointment.*

[See Index for *Τάνταλος*, *Μοῖραι*.]

15. 1. *τὰ μὲν τούτων*: sc. *πράγματα*. *πληθύν*: an Epic form, used also in late prose, for *πλήθος*, "the masses" as opposed to the kings.

2. *αὐτῶν*: partitive genitive, "among them"; the plural refers to the collective noun *πληθύν*.

3. *δικαζομένους*: *δικάζω* is used of the judge, "to decide a case"; the middle *δικάζομαι* is used of the parties to a case, "to get judgment given," i.e. "to go to law."

4. *προσαιτούντας*: this compound is the regular term for the professional begging of a mendicant.

5. *ποικίλην τινὰ τὴν τύρβην*: cp. 4, 6, n.

9. *ἄγουσι καὶ φέρουσι*: "plunder and harry." The metaphor in this common phrase is from an invading army, *ἄγειν* meaning "to drive off" men and cattle, *φέρειν* "to carry off" inanimate things; cp. Lat. *agere et ferre*. *τὸ ὑποδέεστερον*: "the weaker element" in the community. *ὁ δὲ περιπετόμενος...οὗτος ὄχλος*: a demonstrative regularly stands either before the article or after the substantive, but when there is another attribute the demonstrative may be placed between the article and the substantive.

10. *ἐκ τὰφανούς*: (crasis for *τοῦ ἀφανούς*), "invisibly." *τινες εἰσίν*: for the plural, cp. 15, 2, n.

13. *τούτων*: partitive genitive. *κάτω*: i.e. on earth.

14. αὐτοῖς: *i.e.* mankind.

16. πετόμενοι: when a predicative adjective or participle refers to the whole of a compound subject (here ὁ φόβος καὶ αἱ ἐλπίδες), it is masculine plural if (a) the substantives which make up the subject denote persons of different sexes, or if (b) personification takes place (as here) and one of the substantives is masculine.

17. ὁ μὲν: a repetition of ὁ φόβος.

19. ὁπότεν μάλιστα: "at the very moment when."

20. αὐτοὺς: *i.e.* men. The plural is often used to refer to the indefinite τις. ὅπερ...πάσχοντα ὁρᾷς: "just as you see Tantalus treated (or affected)." πάσχω serves as the passive of ποιέω.

21. κάτω: *i.e.* in the world below, in Hades.

16. 3. συμβέβηκεν: impersonal, "it so happens that..."

7. τοῦτο μὲν...ἐκείνο δέ: in partitive apposition with τὰ πολλά.

9. τοῦτ᾽ δέ: *sc.* εἴμαρται φονευθῆναι.

10. ἐκείνου, ὅτου ἂν ᾤ...νῆμα: "of that man (in fact of any one) whose thread is shorter." The notion is that the length of a man's life is proportionate to the length of the thread spun for him by Fate.

11. τοιόνδε: this form usually refers to what follows; here it refers to what has preceded.

12. ἀπὸ λεπτοῦ: *sc.* νήματος.

15. ἀντέχῃ: the subject is τὸ λίνον.

17. 1. κατὰ τὴν ἀξίαν: "adequately," lit. "according to their deserts."

2. αἱ ἄγαν σπουδαί: "their excessive eagerness." An adverb with the article often takes the place of an attributive adjective.

3. τὸ...οἶχθαι: *sc.* αἰτούν, "the fact that they are gone," *i.e.* "their disappearance."

4. ὑπὸ τοῦ βελτίστου Θανάτου: ironical, "by their excellent friend Death."

7. κώμια: a reference to the usual method of executing criminals at Athens.

8. οἷδεν ὅλως: "none at all," "not a single one." αὐτοὺς εἰσέρχεται: "enters their minds."

10. τὸ ὁποιοῦ κ.τ.λ.: any part of speech may do duty as a substantive if the article is prefixed to it.

11. ὅτι θνητοί τέ εἰσιν: in an indirect statement depending on a historic tense (here ἐνεσώον) the tense of the direct statement (in this case θνητοί εἰμεν) must be retained; the indicative mood may either remain or be changed to the optative.

12. ἀπίασιν: εἶμι and its compounds are used in Attic instead of the future indicative of ἔρχομαι and its compounds.

13. ἐξ ονείρατος: "after a dream."

14. νῦν δέ: "but as it is," "as the case now stands."

15. ἐς αἰ: to be joined with χρήσεσθαι. τοῖς παρούσιν: neuter, "their possessions."

16. ὁ ὑπηρέτης: sc. τοῦ Θανάτου.

18. αὐτῶν: i.e. τῶν παρόντων.

19. ἢ τί γάρ: cp. 4, 20, n.

20. οἰκοδομούμενος: "causing to be built," causative middle.

21. ἢ μὲν ἔξει τέλος αὐτῷ: "he will see it finished"; αὐτῷ is ethic dative.

25. τοῦνομα τοῦ πατρὸς τιθέμενος: "giving the child his own father's name." It was customary to call the first-born son after his paternal grandfather, the name being given when the child was seven or ten days old.

27. ἂν σοι δοκεῖ χαίρειν: ἂν χαίρειν is the indirect form of ἂν ἔχαιρε, corresponding to the protasis εἰ ἡπίστατο. When an infinitive with ἂν depends upon δοκέω, οἶμαι, φημί, or οἶδα, the ἂν regularly stands before the principal verb. The subject of δοκεῖ is ἐκεῖνος (l. 23), but in English an impersonal expression must be used when this verb has a dependent infinitive with ἂν; "does it seem to you that he would be rejoicing?" i.e. "do you think that...?"

28. τὸ αἶτιον: sc. ἐστίν.

30. τοῦ Ὀλύμπια νενικηκότος: "who has won an Olympic victory." The cognate accusative in such expressions limits the meaning of the verb to one of several possible applications.

31. ἐκκομίζοντα: "carrying out to burial." ἀφ' οἴας...ἐκρέματο; "from what sort of thread his child (or his fortune) was hanging."

32. τοὺς μὲν...διαφερομένους ὀράς, οἰοί εἰσι: for the construction, cp. 9, 14, n.

34. εἶτα: this word, like ἔπειτα, often stands at the beginning of a clause without any conjunction.

35. ὑφ' ᾧν: by assimilation for ὑπὸ τούτων οὗς. The antecedent, τῶν ἀγγέλων τε καὶ ὑπηρετῶν, is attracted into the relative clause.

Ch. 18-21.—Charon observes that even kings have more pain than pleasure in life; ordinary men he compares to bubbles in water which burst sooner or later. He suggests that he should cry aloud and exhort men to desist from their vain ambitions; but Hermes says that their ears are stuffed so that they cannot hear; only a few wise men have escaped this, and it is superfluous to tell them what they already know.

[See Index for Ὀδυσσεύς, Σειρήν, Δῆθη.]

18. 4. ἔξω τοῦ ἀβεβαίου...καὶ ἀμφιβόλου: "apart from the instability and uncertainty." The neuter adjectives with the article are equivalent to abstract nouns.

5. ὡς φῆς: the reference is to 13, 8-10, 16-19.

8. ἔω: "I say nothing about..."

9. ἐξ ἰσοτιμίας: "on equal terms," i.e. just as they rule ordinary mortals.

10. ὅπου: in causal sense, "since." τὰ τούτων: "their position"; τούτων = τῶν βασιλέων.

19. 6. αἱ μὲν τινες..., αἱ δέ: "some...others." τινες is unnecessary, being practically a repetition of αἱ μὲν.

7. ἀπέσβησαν: gnomic aorist, expressing a general truth; similarly ἐξεργράγησαν, l. 10, and ἐπαύσαντο, l. 14. ἐπὶ πλεόν: "for a longer time."

11. τοῦτό ἐστιν ὁ ἀνθρώπου βίος: οὗτος would be normal instead of τοῦτο, since a demonstrative predicate is usually assimilated to the gender of the subject.

12. μείζους..., ἐλάττους: "to a greater..., to a smaller size." The adjectives are used proleptically, i.e. they anticipate the result of the action of the participle ἐμπεφυσημένοι.

14. ἅμα τῷ ξυστήναι: "at the moment of their formation."

16. ἔκαστας: "you have used a simile." The Attic form is ἥκαστας.

17. δς φύλλοις...ὁμοιοῖ: the reference is to *Iliad*, VI. 146-149, οἷη περ φύλλων γενεή, τοιῆδε καὶ ἀνδρῶν, κ.τ.λ.

20 5. βούλει...παραινέσω: cp. 7, 13, n.

6. παμμέγεθες: adverbial accusative with ἀναβοήσας.

12. τὸν μὲν: i.e. the man himself.

13. αἰ: "from time to time." ἄλλων: possessive genitive used predicatively.

15. οὐκ ἂν οἶει...ὠφελήθηται: for the position of ἂν, cp. 17, 27, n.

16. παρὰ πολύ: "by far."

21. 1. ὦ μακάριε: a common form of address, "my dear sir."

2. ὡς μήδ' ἂν...διανοιχθῆναι: ὡς is here equivalent to ὥστε, the clause being consecutive; such a usage is extremely rare in the best Attic prose. The infinitive with ἂν expresses the consequence in a potential form, "so that their ears could not be opened."

4. οἰὸν περ...τοὺς ἐταίρους ἔδρασε: for the construction, cp. 1, 16, n.

5. πόθεν οὖν ἂν...δυνηθεῖεν, ἦν...διαρραγῆς: cp. 12, 17, n.

7. παρ' ὑμῖν: i.e. in the world of the dead.

8. πλὴν ἀλλά: cp. 11, 22, n.

11. κατεγνωκότες: "having fully ascertained."

13. λέγειν: the infinitive is explanatory of τοῦτο

14. ἀποσπᾶσαντες: here intransitive—a rare usage.

16. δηλοῖ εἰσι...βουλευόντες: δηλός εἰμι takes a participle like φαίνομαι, 12, 29, *n*. In Greek a personal construction is often used where English idiom requires an impersonal form of expression; so here, “it is clear that they are plotting.” The allusion here is to suicide.

17. καὶ γὰρ καὶ μισοῦνται: “for they are actually hated.”

18. αὐτῶν: *i.e.* τῶν πολλῶν.

19. ὦ γεννάδαι: Charon here apostrophises the wise minority of whom Hermes has been speaking.

Ch. 22–24. Charon, seeing the tombs of the dead and the offerings which are made to departed spirits, exclaims upon the folly of men, who think that the spirits can issue from the under-world to partake of these gifts. Next he sees the ruins of famous cities, Nineveh and Babylon; and lastly he sees the Spartans and Argives at war. The mountains are then put back in their places, and Charon and Hermes depart to their respective duties.

[See Index for Ἴπρος, Ἀγαμέμνων, Θερσίτης, Θέτις, Ἀχιλλεύς, Σίγειον Αἴας, Ποίτειον, Νίνος, Σαρδανάπαλλος, Μυκῆναι, Κλεωναί, Ἴλιος, Ἴναχος, Ὀθρυάδας.]

22. 1. ἐπόθουν: for the tense, cp. 6, 12, *n*.

3. ἵνα: in the local sense, “where.” τὰς ἀποθήκας...θεάσασθαι: explanatory of ἐν εἰδέναι.

9. τοὺς λίθους: *i.e.* the grave-stones.

13. ὡς γοῦν εἰκάσαι: “so far at least as one can judge.” For the absolute use of the infinitive, cp. 11, 29, *n*.

14. τί ταῦτα πρὸς τοὺς ἐν Αἰδου: *sc.* ἐστί, “what this has to do with the dwellers in (the house of) Hades,” *i.e.* what benefit it is to them. The ellipsis of οἰκία is regular in this phrase.

15. πεπιστεύκασι: “they have come to believe.”

16. ὡς οἶόν τε: *sc.* ἐστί, “so far as is possible.”

19. ἐκείνους ἔτι πίνειν: the accusative and infinitive depends on πεπιστεύκασι.

20. γελοῖός ἐνι σοὶ λέγων ταῦτα: “it is ridiculous for me to say this to you.” For the personal construction, cp. 21, 16, *n*.

23. οὐκ ὀλίγα πράγματα ἔχων: “my duties not being few as it is.”

25. πιόμενος: future participle expressing purpose. τῆς ἀνοίας: causal genitive.

27. τὰ παρ’ ἡμῖν: “our world.”

29–33. κάθ’ ἄν’ ὁμῶς...λειμῶνα: these verses consist mainly of fragmentary expressions from *Iliad*, IX. 319, 320, and *Odyssey*, X.

521, XI. 539. Note the Epic forms : *κάτθανε* (gnomic aorist) = *κατέθανε*, *έλλαχε* = *έλαχε*, *ήη* = *μῦ*, *ἴσος* = *ἴσος*, *ήνκόμοιο* = *εὐκόμου*. *όμως*, "alike," must be distinguished from *όμως*, "nevertheless."

32. *νεκῶν άμενηνά κάρηνα* : "fleeting phantoms of the dead." *νεκῶν κάρηνα* is a Homeric periphrasis for *νέκυες*. According to the Homeric conception, the dead in Hades are wraiths or semblances (*εἰδωλα*), sharply distinguished from the man himself (*αὐτός*), i.e. the body. These *εἰδωλα* have the same occupations as the persons to whom they belong had in life, but there is no strength in them.

23. 1. *Ἡράκλεις* : a vocative used as an exclamation. *ώς πολὺν ...έπαντλείς* : "what a flood of Homer you are deluging me with" ; cp. *ἄντλος*, "bilge-water."

7. *ἀκούομεν* : *ἀκούω* sometimes, as here, means "to know by hearsay."

10. *ώς* : equivalent to *ώστε* ; cp. 21, 2, *ν*. *δέκα ὅλων ἐτῶν* : the genitive expresses the time in the course of which an event occurs. The ten years are those during which Troy was besieged.

14. *σοι* : ethic dative, "look you." *ή τὸν μέγαν περίβολον* : *sc. ἔχουσα*.

15. *οὐ μετὰ πολὺ* : "soon."

17. *εὖ οἶδ' ὅτι* : *sc. ἀποπνίξεις*. The phrase is constantly used as a parenthesis, "I feel sure."

21. *τὸ παραδοξότατον* : in apposition with the sentence *καὶ ποταμοὶ ὅλοι (ἀποθνήσκουσι)*.

24. *παπαὶ τῶν ἐπαίνων* : for the genitive, cp. 13, 20, *ν*.

25. *ιρή* : Epic for *ιερά*. This adjective in Homer probably means "strong," not "sacred."

24. 1. *μεταξὺ λόγων* : "by the bye."

4. *τὸν ἡμινῆτα ἐκείνον στρατηγόν* : for the order of the words, cp. 15, 9, *ν*.

5. *τρόπαιον* : a "trophy" consisted of weapons and other spoils taken from the enemy, fastened to a pole or the trunk of a tree ; it commemorated the rout (*τροπή*) of the enemy.

9. *οἳ γε* : the relative with *γε* has a causal sense, "inasmuch as they..." ; cp. Lat. *quippe qui*.

12. *ἄλλοτε ἄλλοι* : "different sets of men at different times," i.e. "some at one time, others at another."

16. *κατὰ χώραν* : "in their proper place."

17. *καθ' ἃ* : for *κατὰ ταῦτα καθ' ἃ*.

18. *ἤξω δέ σοι* : "you will see me arrive." *σοι* is ethic dative.

20. *εὖ γε ἐποίησας* : "you have been very kind." *εὐεργέτης... ἀναγεγράφη* : the name of a man who had done the state some service

was often inscribed on a tablet set up in some public place. The future-perfect denotes the future state resulting from a completed action; "your name shall stand inscribed."

21. ὠνάμην: in Attic the common form of the aorist middle of ὀνύνημι is ὠνήμην.

23. Χάρωνος δὲ οὐδεὶς λόγος: "but no one thinks of Charon," i.e. no one reflects that he must one day die.

ΛΟΥΚΙΑΝΟΥ

ΑΛΙΕΥΣ Η ΑΝΑΒΙΟΥΝΤΕΣ.

ΣΩΚΡΑΤΗΣ. Βάλλε βάλλε τὸν κατάρατον ἀφθό- 1
νοις τοῖς λίθοις, ἐπίβαλλε τῶν βόλων, προσεπίβαλλε
καὶ τῶν ὀστράκων, παῖε τοῖς ξύλοις τὸν ἀλιτήριον,
ὄρα μὴ διαφύγῃ· καὶ σὺ βάλλε, ὦ Πλάτων· καὶ σύ, ὦ
Χρύσιππε, καὶ σὺ δέ. πάντες ἅμα ξυνασπίσωμεν ἐπ' 5
αὐτόν,

ὥς πῆρῃ πῆρῃφιν ἀρήγῃ, βάκτρα δὲ βιάκτροις.
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ὄντινα ὑμῶν οὐχ
ὑβρικε. σὺ δέ, ὦ Διόγενες, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ
ξύλῳ, μὴδὲ ἀνῆτε· διδότης τὴν ἀξίαν βλάσφημος ὢν. τί 10
τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν
οὐκ ἐχρῆν.

ἄνδρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.
Ἀριστότελες, ἐπισπούδασον ἔτι θᾶττον. εἴ ἔχει· εἰ- 2
λωκε τὸ θηρίον· εἰλήφασμέν σε, ὦ μιανέ. εἴσῃ γοῦν αὐ-
τίκα οὔστινας ὄντας ἡμᾶς ἐκακηγόρεις. τῷ τρόπῳ δέ τις
αὐτὸν καὶ μετέλθῃ; ποικίλον γάρ τινα ἐπινοῶμεν θάνα- *lel. Guly*
τον κατ' αὐτοῦ πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον· καθ' 5
ἕκαστον ἐπτάκις γοῦν δίκαιός ἐστιν ἡμῖν ὑπολωλέναι.

2 ΦΙΛΟΣΟΦΟΣ Α. Ἐμοὶ μὲν ἀνεσκολοπίσθαι δοκεῖ αὐτόν.

ΦΙΑ. Β. Νὴ Δία, μαστιγωθέντα γε πρότερον.

10 ΦΙΑ. Γ. Τοὺς ὀφθαλμοὺς ἐκκεκόφθω. (14

ΦΙΑ. Δ. Τὴν γλῶτταν αὐτὴν ἐτι πολὺ πρότερον ἀποτετμήσθω.

ΣΩΚ. Σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;

ΕΜΠΕΔΟΚΛΗΣ. Ἐς τοὺς κρατῆρας ἐμπεσεῖν
15 αὐτόν, ὥς μάθῃ μὴ λαιδορεῖσθαι τοῖς κρείττοσι.

ΠΛΑΤΩΝ. Καὶ μὴν ἄριστον ἦν καθάπερ τινα Πεν-
θέα ἢ Ὀρφέα

λακιστὸν ἐν πέτραισιν εὐρέσθαι μόρον,

ἵνα καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο καὶ—

3 ΛΟΤΚΙΑΝΟΣ. Μηδαμῶς· ἀλλὰ πρὸς ἱκεσίου
φείσασθέ μου.

ΣΩΚ. Ἄραρεν· οὐκ ἂν ἀφεθείης ἔτι. ὁρᾷς δὲ δὴ καὶ
τὸν Ὅμηρον ἃ φησιν, 2nd ed. 6b
pass.

5 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά;

ΛΟΤΚ. Καὶ μὴν καθ' Ὅμηρον ὑμᾶς καὶ αὐτὸς ἱκε-
τεύω· αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρόψεσθε
ῥαψωδῆσαντά με·

ζωγρεῖτ' οὐ κακὸν αἶδρα καὶ ἄξια δέχθε ἄποινα,

10 χαλκὸν τε χρυσὸν τε, τὰ δὴ φιλέουσι σοφοί περ.

ΠΛΑΤ. Ἄλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σέ· Ὀμη-
ρικῆς ἀντιλογίας. ἄκουε γοῦν·

μὴ δὴ μοι φύξιν γε, κακὴ γορε, βάλλεο θυμῷ
χρυσὸν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.

15 ΛΟΤΚ. Οἴ μοι τῶν κακῶν. ὁ μὲν Ὅμηρος ἡμῖν ἄπρα-

κτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δὴ μοι κατα- 3
 φευκτέον· τάχα γὰρ ἂν ἐκεῖνος σώσειέ με.

μὴ κτείνε· τὸν ἰκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤ. Τί δέ ; οὐχὶ κάκεῖνα Εὐριπίδου ἐστίν,

οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους ; 20

ΛΟΥΚ. Νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ με ;

ΠΛΑΤ. Νῆ Δία· φησὶ γοῦν ἐκεῖνος αὐτός,

ἄχαλίνων στομάτων

ἀνόμου τ' ἀφροσύνας

τὸ τέλος δυστυχία.

25

ΛΟΥΚ. Οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτινύναι 4
 καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε, τοῦτο γοῦν
 εἶπατέ μοι, οὔτινες ὄντες ἢ τί πεπονθότες ἀνήκεστον
 πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ με
 ξυνειλήφατε ; 5

ΠΛΑΤ. Ἄτινα μὲν εἰργασαι ἡμᾶς τὰ δεινὰ, σεαυτὸν
 ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους,
 ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἡγόρευες καὶ ἐς ἡμᾶς
 ὕβριζες, ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας,
 καὶ τὸ μέγιστον, ἐλευθέρους· ἐφ' οἷς ἀγανακτήσαντες 10
 ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν
 Ἀἰδωνέα, Χρῦσιππος οὕτοσὶ καὶ Ἐπίκουρος καὶ ὁ
 Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεινοσὶ καὶ ὁ σιωπῶν
 οὗτος Πυθαγόρας καὶ ὁ Διογένης καὶ ἅπαντες ὅσους
 διέσυρες ἐν τοῖς λόγοις.

15

ΛΟΥΚ. Ἀνέπνευσα· οὐ γὰρ ἀποκτενεῖτέ με, ἦν 5
 μάθητε ὅποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην· ὥστε ἀπορρί-
 ψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε. χρήσεσθε γὰρ
 αὐτοῖς κατὰ τῶν ἀξίων.

5 ΠΛΑΤ. Δηρεῖς. σὲ δὲ τήμερον χρὴ ἀπολωλέναι, καὶ
 6 ἤδη γέ

λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

ΛΟΥΚ. Καὶ μὴν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ
 ἀπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εὖνουν καὶ
 10 ὁμογνώμονα καὶ, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν
 ἐπιτηδευμάτων, εὖ ἴστε ἀποκτενοῦντες, ἣν ἐμὲ ἀποκτείν-
 νητε τοσαῦτα περὶ ὑμῶν πεπονηκότα. ὁρᾶτε οὖν μὴ τὸ
 τῶν νῦν φιλοσόφων αὐτὸ ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι
 καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

15 ΠΛΑΤ. Ὡ τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κα-
 κηγορίας προσοφείλομεν; οὕτως ὥς ἀνδραπόδοις ἀλη-
 θῶς οἶει διαλέγεσθαι καὶ εὐεργεσίαν καταλογιῇ πρὸς
 ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροινία τῶν λόγων;

6 ΛΟΥΚ. Ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικα, ὃς ἀεὶ
 φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς
 ὑπερεπαινῶν καὶ τοῖς λόγοις οὓς καταλελοίπατε ὁμι-
 λῶν; αὐτὰ γοῦν ἃ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ'
 5 ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπι-
 δείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρί-
 ζουσιν ἕκαστον τὸ ἄνθος ὅθεν καὶ παρ' ὅτου καὶ ὅπως
 ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας,
 τὸ δ' ἀληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἳ τοι-
 10 αῦτα ἐξηγηθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις
 ἀναλέξασθαι τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἁρμό-
 σαι, ὥς μὴ ἀπάδειν θάτερον θατέρου. ἔσθ' ὅστις οὖν
 ταῦτα εὖ πεπονηθῶς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχει-
 ρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν ἤδη τις εἶναι ἔδοξεν;
 15 ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὐρυτον εἶη τὴν
 φύσιν, ὥς ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἰλήφει τὴν

ὠδὴν, ἣ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ 6
ταῦτα δοτῆρι ὄντι τῆς τοξικῆς.

ΠΛΑΤ. Τοῦτο μὲν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας 7
εἴρηται σοι. ἐναντιώτατον γοῦν ἐστὶ σοι τῷ πράγματι
καὶ χαλεπωτέραν σου ἐπιδείκνυσιν τὴν τόλμαν, εἴ γε τῇ
ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσσεστιν, ὅς παρ' ἡμῶν τὰ το-
ξεύματα, ὥς φῆς, λαβὼν καθ' ἡμῶν ἐτόξευες, ἓνα τοῦ- 5
τον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν
κακῶς· τοιαῦτα παρὰ σοῦ ἀπειλήσαμεν ἀνθ' ὧν σοι τὸν
λειμῶνα ἐκείνον ἀναπετάσαντες οὐκ ἐκωλύσαμεν δρέ-
πεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν.
ὥστε διὰ γε τοῦτο δίκαιος εἰ ἀποθανεῖν. 10

ΛΟΥΚ. Ὅρατε ; πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν 8
δικαίων προσέσθε. καίτοι οὐκ ἂν ὦήθην ποτὲ ὡς ὀργὴ
Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων
ὑμῶν καθίκοιτο ἄν, ἀλλὰ μοι ἔδοκεῖτε μόνοι δὴ πόρρω
εἶναι τοῦ τοιούτου. πλὴν ἀλλὰ μὴ ἄκριτόν γε, ὦ θαν- 5
μάσιοι, μῆδὲ πρὸ δίκης ἀποκτείνήτέ με· ὑμέτερον γοῦν
καὶ τοῦτο ἦν, μὴ βία μῆδὲ κατὰ τὸ ἰσχυρότερον πολι-
τεύεσθαι, δίκη δὲ τὰ διάφορα διαλύεσθαι διδύντας λό-
γον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἐλόμενοι
κατηγορήσατε μὲν ὑμεῖς ἢ ἅμα πάντες ἢ ὅντινα ἂν χει- 10
ροτονήσητε ὑπὲρ ἀπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς
τὰ ἐγκλήματα· καὶ ἦν μὲν ἀδικῶν φαίνωμαι καὶ τοῦτο
περὶ ἐμοῦ γινῶ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν·
ὑμεῖς δὲ βίαιον οὐδὲν τολμήσετε· ἦν δὲ τὰς εὐθύνας ὑπο-
σχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρίσκωμαι, ἀφή- 15
σουσί με οἱ δικασταί, ὑμεῖς δὲ ἐς τοὺς ἑξαπατήσαντας
ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψατε.

ΠΛΑΤ. Τοῦτ' ἐκείνο, ἐς πεδίον τὸν ἵππον, ὡς 9
παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης· φασὶ γοῦν

9 ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, 5 ὄντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἄδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι ;

ΛΟΥΚ. Θαρρεῖτε τούτου γε ἕνεκα· οὐδένα τοιοῦτον διαιτητὴν ὑποπτον ἢ ἀμφίβολον ἀξιῶσαιμ' ἂν γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψῆφον. ὁρᾶτε γοῦν, 10 τὴν Φιλοσοφίαν αὐτὴν μεθ' ὑμῶν δικάστριαν ποιῶμαι ἔγωγε.

ΠΛΑΤ. Καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν ;

ΛΟΥΚ. Οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε· οὐδὲν 15 οὐδὲ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ ἐκ περιουσίας ἀπολογήσασθαι ὑπολαμβάνω.

10 ΠΛΑΤ. Τί ποιῶμεν, ὦ Πυθαγόρα καὶ Σώκρατες ; ἔοικε γὰρ οὐκ ἄλογα ὁ ἀνὴρ προκαλεῖσθαι, δικάζεσθαι ἀξιῶν.

ΣΩΚ. Τί δ' ἄλλο ἢ βαδίζομεν ἐπὶ τὸ δικαστήριον 5 καὶ τὴν Φιλοσοφίαν παραλαμβάνοντες ἀκούσωμεν ὅ τι καὶ ἀπολογήσεται· τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τίθεμένων. παρέξομεν οὖν ἀφορμὰς τοῖς κακῶς ἐθέλουσι καταλεύσαντες ἄνδρα μηδὲ ἀπο- 10 λογησάμενον ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαίρειν αὐτοῖς λέγοντες. ἢ τί ἂν εἴποιμεν Ἀνύτου πέρι καὶ Μελήτου, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὗτος τεθνήξεται μηδὲ τὸ παράπαν ὕδατος μεταλαβών ;

15 ΠΛΑΤ. Ἀριστα παραινεῖς, ὦ Σώκρατες· ὥστε ἀπύκνωται ἐπὶ τὴν Φιλοσοφίαν. ἢ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἷς ἂν ἐκείνη διαγνῶ.

ΛΟΤΚ. Εὖ γε, ὦ σοφώτατοι· ἀμείνω ταῦτα καὶ 11
 νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὥς ἔφην·
 δείξει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ.
 ποῦ δὲ τὴν Φιλοσοφίαν εὔροι τις ἄν; οὐ γὰρ οἶδα ἐνθα 12
 οἰκεῖ· καίτοι πολλὸν ἐπλανήθην χρόνον ἀναζητῶν τὴν 5
 οἰκίαν, ὥς ξυγγενοίμην αὐτῇ. εἶτα ἐντυγχάνων ἄντισι
 τριβώνια περιβεβλημένοις καὶ πώγωνας βαθεῖς καθει-
 μένοις παρ' αὐτῆς ἐκείνης ἤκειν φάσκουσιν, οἰόμενος
 εἰδέναι αὐτοὺς ἀνθρώπων. οἱ δὲ πολὺ μάλλον ἐμοῦ
 ἀγνωσοῦντες ἢ οὐδ' ὅλως ἀπεκρίνοντό μοι, ὥς μὴ ἐλέγ- 10
 χοιντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἀντ' ἄλλης ἀπεδείκ-
 νουν. οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν
 οἰκίαν.

Πολλάκις δὲ αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος 12
 ἦκον ἂν ἐπὶ τινος θύρας, βεβαίως ἐλπίσας τότε γοῦν
 εὑρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν ἐσιόντων τε
 καὶ ἐξιόντων, ἀπάντων σκυθρωπῶν καὶ τὰ σχήματα
 εὐστάλῳ καὶ φρογτιστικῶν τὴν πρόσοψιν· μετὰ τού- 5
 των οὖν ξυμπαραβυσθεὶς καὶ αὐτὸς ἐσῆλθον. εἶτα
 ἐώρων γύναιόν τι οὐχ ἀπλοῖκόν, εἰ καὶ ὅτι μάλιστα ἐς
 τὸ ἀφελές καὶ ἀκόσμητον ἑαυτὴν ἐρρύθμιζεν, ἀλλὰ
 κατεφάνη μοι ἀντίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης
 ἀκαλλώπιστον ἐῷσα οὐδὲ τοῦ ἱματίου τὴν ἀναβολὴν 10
 ἀνεπιτηδεύτως περιστέλλουσα· πρόδηλος δὲ ἦν κοσμου-
 μένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ
 δοκοῦντι προσχρωμένη. ὑπεφαίνετο δέ τι καὶ ψιμύθιον
 καὶ φῦκος καὶ τὰ ῥήματα πάντα ἑταιρικά· καὶ ἐπαινου-
 μένη ὑπὸ τῶν ἐραστῶν ἐς κάλλος ἔχαιρε, καὶ εἰ δοίῃ 15
 τις, προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν
 παρακαθισαμένη πλησίον τοὺς πένητας τῶν ἐραστῶν
 οὐδὲ προσέβλεπε. πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς

12 κατὰ τὸ ἀκούσιον ἐώρων περιδέραια χρυσᾶ τῶν κλοιῶν
 20 παχύτερα. ἐπὶ πόδας οὖν εὐθύς ἀνέστρεφον, οἰκτείρας
 δηλαδὴ τοὺς κακοδαίμονας ἐκείνους οὐ τῆς ῥίνος, ἀλλὰ
 τοῦ πώγωνος, ἐλκομένους πρὸς αὐτῆς καὶ κατὰ τὸν
 Ἰξίονα εἰδῶλῳ ἀντὶ τῆς Ἥρας ξυνόντας.

13 ΠΛΑΤ. Τοῦτο μὲν ὀρθῶς ἔλεξας· οὐδὲ γὰρ πρόδηλος
 οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλὰ οὐδὲν δεήσει
 βαδίζειν ἐπὶ τὴν οἰκίαν· ἐνταῦθα γὰρ ἐν Κεραμεικῷ
 ὑπομενούμεν αὐτήν. ἡ δὲ ἤδη πou ἀφίξεται ἐπανιούσα
 5 ἐξ Ἀκαδημίας, ὡς περιπατήσειε καὶ ἐν τῇ Ποικίλῃ.
 τοῦτό ὁσημέραι ποιεῖν ἔθος αὐτῇ· μᾶλλον δὲ ἤδη
 προσέρχεται. ὁρᾷς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος,
 τὴν προσηγῆ τὸ βλέμμα, τὴν ἐπὶ συννοιᾷ ἡρέμα βαδί-
 ζουσιν;

10 ΛΟΥΚ. Πολλὰς ὁμοίας ὁρῶ τό τε σχῆμα καὶ τὸ
 βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἢ γε
 ἀληθὴς Φιλοσοφία ἐστὶν ἐν αὐταῖς.

ΠΛΑΤ. Εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθεγ-
 ξαμένη μόνον.

14 ΦΙΛΟΣΟΦΙΑ. Παπαῖ· τί Πλάτων καὶ Χρύσιππος
 ἄνω καὶ Ἀριστοτέλης καὶ οἱ ἄλλοι πάντες, αὐτὰ δὲ τὰ
 κεφάλαιά μου τῶν μαθημάτων; τί αὖθις ἐς τὸν βίον;
 ἄρά τι ὑμᾶς ἐλύπει τῶν κίτῳ; ὀργιζομένοις γοῦν
 5 εἰόκατε. καὶ τίνα τοῦτον ξυλλαβόντες ἄγετε; ἢ που
 τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστι;

ΠΛΑΤ. Νῆ Δί', ὦ Φιλοσοφία, πάντων γε ἱεροσύλων
 ἀσεβέστατος, ὅς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν
 ἐπεχείρησε καὶ ἡμᾶς ἅπαντας, ὅπόσοι τι παρὰ σοῦ μα-
 10 θόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν.

ΦΙΛ. Εἰτα ἡγανακτήσατε λοιδορησαμένου τινός, καὶ
 ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς Κωμωδίας ἀκούουσα ἐν

τοῖς Διονυσίοις ὁμῶς φίλην τε αὐτὴν ἡγῆμαι καὶ οὔτε 14
 ἐδικασάμην οὔτε ἡττίαςάμην προσελθούσα, ἐφίημι δὲ
 παίζειν τὰ εἰκότα καὶ τὰ ξυνήθη τῇ ἑορτῇ; οἶδα γὰρ
 ὡς οὐκ ἂν τι ὑπὸ σκώματος χεῖρον γένοιτο, ἀλλὰ
 τοῦναντίον ὅπερ ἂν ᾗ καλόν, ὥσπερ τὸ χρυσίον ἀπο-
 κσώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ
 φανερώτερον γίνεται. ὑμεῖς δ' οὐκ εἶδ' ὅπως ὀργίλοι καὶ
 ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε; 20

ΠΛΑΤ. Μίαν ἡμέραν ταύτην παραιτησάμενοι ἤκο-
 μεν ἐπ' αὐτόν, ὡς ὑπόσχη τὴν ἀξίαν ὧν δέδρακε· φῆμαι
 γὰρ ἡμῖν διηγέλλον οἶα ἔλεγεν ἐπιὼν ἐς τὰ πλίσθη
 καθ' ἡμῶν.

ΦΙΛ. Εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀπο- 15
 κτενεῖτε; δῆλος γοῦν ἐστιν εἰπεῖν τι θέλων.

ΠΛΑΤ. Οὐκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα. καὶ
 σοὶ ἂν δοκῇ τοῦτο, ποιήσῃ τέλος τῆς δίκης.

ΦΙΛ. Τί φῆς σύ;

5

ΛΟΥΚ. Τοῦτο αὐτό, ὦ δέσποινα Φιλοσοφία, ἥπερ
 καὶ μόνη τάληθες ἂν εὐρεῖν δύναιο· μόγισ γοῦν εὐρόμην
 πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

ΠΛΑΤ. Νῦν, ὦ κατάρατε, δέσποιναν αὐτὴν καλεῖς;
 πρῶν δὲ τὸ ἀτιμότατον Φιλοσοφίαν ἀπέφαινες ἐν το- 10
 σούτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δὴ ὀβολῶν
 ἕκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛ. Ὅρατε, μὴ οὐ Φιλοσοφίαν οὗτός γε, ἀλλὰ
 γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μισὰ
 πράττοντας ἡγόρευσε κακῶς. 15

ΠΛΑΤ. Εἴσῃ αὐτίκα, ἣν ἐθέλης ἀκούειν ἀπολογου-
 μένου μόνου.

ΦΙΛ. Ἀπίωμεν ἐπ' Ἄρειον πάγον, μᾶλλον δὲ ἐς τὴν
 ἀκρόπολιν αὐτήν, ὡς ἂν ἐκ περιωπῆς ἅμα καταφανῇ

16 πάντα εἶη τὰ ἐν τῇ πόλει. ὑμεῖς δέ, ὦ φίλοι, ἐν τῇ Ποικίλῃ τέως περιπατήσατε· ἤξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην.

ΛΟΥΚ. Τίνες δέ εἰσιν, ὦ Φιλοσοφία ; πάνν γάρ μοι 5 κόσμιοι καὶ αὐταὶ δοκοῦσιν.

ΦΙΛ. Ἀρετὴ μὲν ἡ ἀνδρώδης αὕτη, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἡ παρ' αὐτήν. ἡ δὲ προηγούμενη Παιδεία, ἡ ἀμυδρά δὲ αὕτη καὶ ἀσαφὴς τὸ χρῶμα ἡ Ἀλήθειά ἐστιν.

10 ΛΟΥΚ. Οὐχ ὁρῶ ἥντινα καὶ λέγεις.

ΦΙΛ. Τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνὴν, τὴν ὑποφεύγουσαν αἰὲ καὶ διολισθάνουσαν ;

ΛΟΥΚ. Ὅρῶ νῦν μόγεις. ἀλλὰ τί οὐχὶ καὶ ταύτας 15 ἄγεις, ὡς πλήρες γένοιτο καὶ ἐντελὲς τὸ ξυνέδριον ; τὴν Ἀλήθειαν δέ γε καὶ ξυνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι.

ΦΙΛ. Νῆ Δία, ἀκολουθήσατε καὶ ὑμεῖς· οὐ χαλεπὸν γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην.

17 ΑΛΗΘΕΙΑ. Ἄπιτε ὑμεῖς· ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἢ πάλαι οἶδα ὁποῖά ἐστιν.

ΦΙΛ. Ἀλλὰ ἡμῖν, ὦ Ἀλήθεια, ἐν δέοντι ξυνδικάζοις ἄν, ὡς καὶ καταμηνύοις ἕκαστα.

5 ΑΛΗΘ. Οὐκοῦν ἐπάγωμαι καὶ τῷ θεραπαινιδίῳ τούτῳ συνοικοτάτῳ μοι ὄντε ;

ΦΙΛ. Καὶ μάλα ὀπόσας ἂν ἐθέλῃς.

ΑΛΗΘ. Ἐπεσθον, ὦ Ἐλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὡς τὸν δαίλαιον τουτονὶ ἀνθρωπίσκον, ἐραστὴν 10 ἡμέτερον ὄντα, κινδυνεύοντα ἐπ' οὐδεμιᾷ προφάσει διακαίᾳ σῶσαι δυνηθῶμεν· σὺ δέ, ὦ Ἐλεγχε, αὐτοῦ περίμενε.

ΛΟΥΚ. Μηδαμῶς, ὦ δέσποινα, ἡκέτῳ δὲ καὶ οὐ-

τος, εἰ καὶ τις ἄλλος· οὐ γὰρ τοῖς τυχοῦσι θηρίοις προσ- 17
πολεμήσαι δεήσει με, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ
δυσελέγκτοις, αἰεὶ τινὰς ἀποφυγὰς εὕρισκομένοις, ὥστε 15
ἀναγκαῖος ὁ Ἑλεγχος.

ΦΙΛ. Ἀναγκαιότατος μὲν οὖν ἄμεινον δέ, εἰ καὶ
τὴν Ἀπόδειξιν παραλάβοις.

ΑΛΗΘ. Ἐπεσθε πάντες, ἐπεὶ περ ἀναγκαιότατοι
δοκεῖτε πρὸς τὴν δίκην. 20

ΑΡΙΣΤΟΤΕΛΗΣ. Ὅρᾳς ; προσεταιρίζεται καθ' 18
ἡμῶν, ὦ Φιλοσοφία, τὴν Ἀλήθειαν.

ΦΙΛ. Εἶτα δέδιτε, ὦ Πλάτων καὶ Χρῦσιππε καὶ
Ἀριστότελες, μή τι ψεύσῃται ὑπὲρ αὐτοῦ Ἀλήθεια
οὔσα ; 5

ΠΛΑΤ. Οὐ τοῦτο, ἀλλὰ δεινῶς πανοῦργός ἐστι καὶ
κολακικός· ὥστε παραπείσει αὐτήν.

ΦΙΛ. Θαρρεῖτε· οὐδὲν μὴ γένηται ἄδικον, Δικαιο-
σύνης ταύτης ξυμπαρούσης. ἀνιώμεν οὖν. ἀλλὰ εἰπέ 19
μοι σύ, τί σοι τοῦνομα ;

ΔΟΥΚ. Ἐμοὶ Παρρησιᾶδης Ἀληθίνος τοῦ Ἑλεγ-
ξικλέους.

ΦΙΛ. Πατὴρ δέ ; 5

ΔΟΥΚ. Σύρος, ὦ Φιλοσοφία, τῶν Ἐπευφρατιδίων.
ἀλλὰ τί τοῦτο ; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδί-
κων οὐχ ἡττον ἐμοῦ βαρβάρους τὸ γένος· ὁ τρόπος δὲ
καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίους ἢ Βαβυλω-
νίους ἢ Σταγειρίτας. καίτοι πρὸς γε σὲ οὐδὲν ἂν ἐλάτ- 10
των γένοιτο οὐδ' εἰ τὴν φωνὴν βάρβαρος εἴη τις, εἴπερ
ἡ γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὔσα.

ΦΙΛ. Εὖ λέγεις· ἄλλως γοῦν τοῦτο ἡρόμην. ἡ 20
τέχνη δέ σοι τίς ; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.

ΔΟΥΚ. Μισαλαζῶν εἰμι καὶ μισογόης καὶ μισοφεν-

20 δὴς καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν
 5 μιαρῶν ἀνθρώπων· πάνυ δὲ πολλοὶ εἰσιν, ὥς οἶσθα.

ΦΙΛ. Ἡράκλεις, πολυμισῇ τινα μέτει τὴν τέχνην.

ΛΟΥΚ. Εὖ λέγεις· ὁρᾷς γοῦν ὁπόσοις ἀπεχθάνο-
 μαι καὶ ὥς κινδυνεύω δι' αὐτήν. οὐ μὴν ἀλλὰ καὶ τὴν
 ἐναντίαν αὐτῇ πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ
 10 φίλου τὴν ἀρχὴν ἔχουσιν· φιλαλήθης τε γὰρ καὶ φιλό-
 καλος καὶ φιλαπλοϊκὸς καὶ ὅσα τῷ φιλεῖσθαι ξυγγενή·
 πλὴν ἄλλ' ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης. οἱ δὲ
 ὑπὸ τῇ ἐναντίᾳ ἑταττόμενοι καὶ τῷ μίσει οἰκειότεροι
 πεντακισμύριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ'
 15 ἀργίας ἀπομαθεῖν ἤδη, τὴν δὲ πάνυ ἠκριβωκέναι.

ΦΙΛ. Καὶ μὴν οὐκ ἐχρῆν· τοῦ γὰρ αὐτοῦ καὶ τάδε,
 φασί, καὶ τάδε· ὥστε μὴ διαίρει τῶ τέχνα· μία γὰρ
 ἐστὸν δύ' εἶναι δοκοῦσαι.

ΛΟΥΚ. Ἀμεινον σὺ ταῦτα οἶσθα, ὦ Φιλοσοφία. τὸ
 20 μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονηροὺς μι-
 σεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.

21 ΦΙΛ. Ἄγε δὴ, πάρεσμεν γὰρ ἔνθα ἐχρῆν· ἐνταῦθά
 που ἐν τῷ προνάῳ τῆς Πολιάδος δικάσωμεν. ἡ Ἱέρεια,
 12 διάθες ἡμῖν τὰ βάρη, ἡμεῖς δὲ ἐν τοσούτῳ προσ-
 κυνήσωμεν τῇ θεῷ.

5 ΛΟΥΚ. ὦ Πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων
 σύμμαχος ἀναμνησθεῖσα ὁπόσα ἐπιορκούντων ὁσημέραι
 ἀκούεις αὐτῶν· καὶ ἃ πράττουσι δέ, μόνη ὁρᾷς ἅτε δὴ
 ἐπίσκοπος οὖσα. νῦν καιρὸς ἀμύνασθαι αὐτούς. ἐμὲ δὲ
 ἦν που κρατούμενον ἴδης καὶν πλείους ὧσιν αἱ μέλαιναι,
 10 σὺν προσθεῖσα τὴν σαντῆς σῶζέ με.

22 ΦΙΛ. Εἶεν· ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἑτοιμοὶ
 ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοί τινα ἐξ
 ἀπάντων, ὅστις ἄριστα κατηγορήσειν δοκεῖ, ξυνείρετε

τὴν κατηγορίαν καὶ διελέγχετε· πάντας γὰρ ἅμα λέ- 22
γειν ἀμήχανον. σὺ δέ, ὦ Παρρησιάδη, ἀπολογίῃσθαι τὸ 5
μετὰ τοῦτο.

ΧΡΥΣΙΠΠΟΣ. Τίς οὖν ἂν ἐπιτηδειότατος ἐξ ἡμῶν
γένοιτο πρὸς τὴν δίκην; σὺ, ὦ Πλάτων. ἢ τε γὰρ
μεγαλόνοια θαυμαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικῇ
καὶ τὸ κέχαρισμένον καὶ πειθοῦς μεστὸν ἢ τε ξύνεσις 10
καὶ τὸ ἀκριβές καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδεί-
ξεων, πάντα ταῦτά σοι ἀθρόα πρόσσεστιν· ὥστε τὴν
προηγούμενην δέχου καὶ ὑπὲρ ἀπάντων εἶπε τὰ εἰκότα.
νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ ξυμφόρει ἐς τὸ
αὐτό, εἰ τί σοι πρὸς Γοργίαν ἢ Πῶλον ἢ Ἰππίαν ἢ 15
Πρόδικον εἴρηται· δεινότερος οὗτός ἐστιν. ἐπίπαττε
οὖν καὶ τῆς εἰρωνείας καὶ τὰ κομψὰ ἐκείνα καὶ συνεχῇ
ἐρώτα, καὶ σοὶ δοκῇ, καὶ ἐκείνῳ που παράβυσσον, ὡς ὁ
μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων ἀγανακ-
τήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην. 20

ΠΛΑΤ. Μηδαμῶς, ἀλλὰ τινα τῶν σφοδροτέρων 23
προχειρισώμεθα, Διογένην τοῦτον ἢ Ἀντισθένην ἢ Κρά-
τητα ἢ καὶ σέ, ὦ Χρύσιππε· οὐ γὰρ δὴ κάλλους ἐν τῷ
παρόντι καὶ δεινότητος συγγραφικῆς· ὁ καιρὸς, ἀλλὰ τι-
νος ἐλεγκτικῆς καὶ δικανικῆς παρασκευῆς· ῥήτωρ δέ ὁ 5
Παρρησιάδης ἐστίν.

ΔΙΟΓΕΝΗΣ. Ἄλλ' ἐγὼ αὐτοῦ κατηγορήσω· καὶ γὰρ
οὐδὲ πάννυ μακρῶν οἶομαι τῶν λόγων δεῖσθαι. καὶ
ἄλλως δὲ ὑπὲρ ἅπαντας ὑβρισμαι δὴ ὀβολῶν πρῶην
ἀποκεκηρυγμένος. 10

ΠΛΑΤ. Ὁ Διογένης, ὦ Φιλοσοφία, ἐρεῖ τὸν λόγον
ὑπὲρ ἀπάντων. μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ
μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὀρᾶν·
εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς λόγοις,

22 σὺ δὲ τοῦτο μὲν μὴ ἐξέταζε, μηδ' ὅστις ἐστὶν ὁ ἀληθής-
 16 στερος νῦν λέγε, ὅλως δὲ ὑπὲρ φιλοσοφίας αὐτῆς ἀγα-
 νάκτει περιυβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς
 Παρρησιάδου λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς
 διαλλάττομεν, ὃ κοινὸν ἅπαντες ἔχομεν, τοῦτο ὑπερ-
 20 μάχει. ὁρᾷς δέ, μόνον σὲ προεστησάμεθα καὶ ἐν σοὶ τὰ
 πάντων ἡμῶν νῦν κινδυνεύεται, ἢ σεμνότατα δόξαι ἢ
 τοιαῦτα πιστευθῆναι οἷα οὗτος ἀπέφηνε.

24 ΔΙΟΓ. Θαρρεῖτε, οὐδὲν ἐλλείψομεν, ὑπὲρ ἀπάντων *εἰς τὴν*
 ἐρῶ. καὶ ἡ Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλα-
 3 *sem* σθείσα—φύσει γὰρ ἡμερος καὶ πρᾶός ἐστιν—ἀφείναι
 διαβουλεύηται αὐτόν, ἀλλ' οὐ τὰμὰ ἐνδείξει· δείξω γὰρ
 5 αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν. *τοῦ μὴ μὲν αὐτοῦ*

ΦΙΛ. Τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λόγῳ μᾶλλον *καὶ αὐτῇ*
 —ἄριστον γάρ—ἢ περ τῷ ξύλῳ. μὴ μέλλε δ' οὖν. ἤδη
 γὰρ ἐγκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀπο-
 βλέπει. *καὶ αὐτῇ*

10 ΛΟΤΚ. Οἱ λοιποὶ καθιζέσθωσαν, ὦ Φιλοσοφία,
 καὶ ψηφοφορεῖτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγο-
 ρεῖτω μόνος.

ΦΙΛ. Οὐ δέδιας οὖν μή σου καταψηφίσωνται ;

ΛΟΤΚ. Οὐδαμῶς· πλείοσι γοῦν κρατῆσαι βούλομαι.

15 ΦΙΛ. Γενναῖά σου ταῦτα· καθίσατε δ' οὖν. σὺ δ',
 ὦ Διόγετες, λέγε.

25 ΔΙΟΓ. Οἷοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν
 βίον, ὦ Φιλοσοφία, πάννυ ἀκριβῶς οἶσθα καὶ οὐδὲν δεῖ
 λόγων· ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν *εἰς τὴν*
 τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Χρύσιππον
 5 καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα ἐς τὸν βίον καλὰ
 ἐσεκομίσαντο ; ἃ δὲ τοιούτους ὄντας ἡμᾶς ὁ τρισκα-
 τάρατος οὗτος Παρρησιάδης ὕβρικεν, ἤδη ἐρῶ· ῥήτωρ

καὶ αὐτῇ nothing etc.

γάρ τις, ὥς φησιν, ὢν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς 25
 ἐν ἐκείνοις εὐδοκίμησεις, ὅποσον ἢ δεινότητος ἢ ἀκμῆς
 ἐπεπόριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς συσκευα- 10
 σάμενος οὐ παύεται μὲν ἀγορεύων κακῶς, γόητας καὶ
 ἀπατεῶνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπείθων καταγε-
 λᾶν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων· μβλλον
 δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποιήκεν αὐ-
 τοὺς τε ἡμᾶς καὶ σὲ τὴν Φιλοσοφίαν, φληνάφους καὶ λή- 15
 ρους ἀποκαλῶν τὰ σά, καὶ τὰ σπουδαιότατα ὢν ἡμᾶς
 ἐπαίδευσας ἐπὶ χλευασμῷ διεξιῶν, ὥστε αὐτὸν μὲν κρο-
 τεῖσθαι καὶ ἐπαινέσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ ὑβρί-
 ζεσθαι. φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεώς· χαί-
 ρουσιν ἀποσκώπτουσι καὶ λοιδορουμένοις, καὶ μάλισθ' 20
 ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὥσπερ
 ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι
 Σωκράτην τουτοῦ ἐπὶ χλευασία παράγουσιν ἐπὶ τὴν
 σκηνὴν καὶ κωμωδοῦσιν ἄλλοκότους τινὰς περὶ αὐτοῦ
 κωμωδίας. καίτοι ἐκείνοι μὲν καθ' ἑνὸς ἀνδρὸς ἐτόλμων 25
 τοιαῦτα καὶ ἐν Διονύσου, ἐφειμένον αὐτὸ δρᾶν, καὶ τὸ
 σκῶμμα μέρος ἐδόκει τῆς ἑορτῆς, καὶ ὁ θεὸς ἴσως χαίρει
 φιλόγελώς τις ὢν. ὁ δὲ τοὺς ἀρίστους συγκαλῶν, 26
 ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ
 βλασφημίας τινὰς ἐς παχὺ βιβλίον ἐγγράψας, μεγάλη
 τῇ φωνῇ διαγορεύει κακῶς Πλάτωνα, Πυθαγόραν,
 Ἀριστοτέλην, Χρύσιππον ἐκείνον, ἐμὲ καὶ ὅλως ἅπαν- 5
 τας, οὔτε ἑορτῆς ἐπιούσης οὔτε ἰδίᾳ τι πρὸς ἡμῶν
 παθῶν εἶχε γὰρ ἂν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα,
 εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρασε. καὶ τὸ
 πάντων δεινότατον, ὅτι ταῦτα ποιῶν καὶ ὑπὸ τὸ σὸν
 ὄνομα, ὧ Φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν Διᾶ- 10
 λογον ἡμέτερον οἰκεῖον ὄντα, τούτῳ ξυναγωνιστῇ καὶ

26 ὑποκριτῇ χρῆται καθ' ἡμῶν, ἔτι καὶ Μένιππον ἀναπεί-
σας ἐταῖρον ἡμῶν ἄνδρα ξυγκωμῶδεῖν αὐτῷ τὰ πολλά,
ὃς μόνος οὐ πάρεστιν οὐδὲ κατηγορεῖ μεθ' ἡμῶν,
προδοὺς τὸ κοινόν.

27 ἀνθ' ὧν ἀπάντων ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν
δίκην. ἢ τί γὰρ ἂν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας
ἐπὶ τοσούτων μαρτύρων; χρήσιμον γοῦν καὶ πρὸς
ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα,
5 ὡς μηδὲ ἄλλος τις ἔτι καταφρονοίῃ φιλοσοφίας· ἐπεὶ
τό γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ
μετριότητος, ἀλλὰ ἀνανδρίας καὶ εὐηθείας εἰκότως ἂν
νομίζοιτο. τὰ γὰρ τελευταῖα τίνι φορητά; ὃς καθάπερ
τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ
10 κήρυκα ἐπιστήσας ἀπημπόλησεν, ὥς φασι, τοὺς μὲν ἐπὶ
πολλῷ, ἐνίοις δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρό-
τατος οὗτος δὴ ὀβολῶν· οἱ παρόντες δὲ ἐγέλων. ἀνθ'
ὧν γε αὐτοὶ τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σέ
ἀξιοῦμεν τιμωρήσειν ἡμῖν τὰ αἷσχιστα ὑβρισμένοις.

28 ANABIOΤΝΤΕΣ. Εὖ γε, ὦ Διόγενες, ὑπὲρ ἀπάν-
των καλῶς ὅποσα ἔχρην ἅπαντα εἴρηκας.

ΦΙΛ. Παύσασθε ἐπαινοῦντες· ἔγχει τῷ ἀπολογου-
μένῳ. σὺ δέ, ὦ Παρρησιάδῃ, λέγε ἥδη ἐν τῷ μέρει· σοὶ

5 γὰρ τὸ νῦν ρεῖ, μὴ μέλλε οἶν.

29 ΠΑΡΡΗΣΙΑΔΗΣ. Οὐ πάντα μου, ὦ Φιλοσοφία,
κατηγόρησε Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλε- *all the*
πώτερα, οὐκ οἶδ' ὅ τι παθὼν, παρέλιπεν. ἐγὼ δὲ το- *more*
σούτου δέω ἔξαρνος γενέσθαι ὡς οὐκ εἶπον αὐτά, ἢ *ab. nihil*
ἀπολογίαν τινὰ μεμελετηκῶς ἀφίχθαι, ὥστε καὶ εἰ *depre*
5 *in any way* *in any way* *in any way* *in any way* *in any way*
τινα ἢ αὐτὸς οὗτος ἀπεσιώπησεν ἢ ἐγὼ μὴ πρότερον *depre*
ἔφθασα εἰρηκῶς, νῦν προσθήσειν μοι δοκῶ· οὕτω γὰρ *depre*
ἂν μάθοις οὐστinas ἀπεκήρυττον καὶ κακῶς ἡγόρευον *depre*

itani so much from being a deceiver

ἀλαζόνας καὶ γόητας ἀποκαλῶν· καὶ μοι μόνον τοῦτο 29 *αὐτοὶ*
 παραφυλάττετε, εἰ ἀληθὴ περὶ αὐτῶν ἔρῳ. εἰ δέ τι 10
 βλάσφημον ἢ τραχὺ φαίνοιτο ἔχων ὁ λόγος, οὐ τὸν *εἰς τὴν*
 διελέγχοντα ἐμέ, ἀλλ' ἐκείνους *blasphemaverunt*
 αἰτιώσασθαι τοιαῦτα ποιοῦντας. ἐγὼ γὰρ ἐπειδὴ *you would*
justly blame
 τάχιστα ξυνείδον ὅποσα τοῖς ῥητορεύουσι τὰ δυσχερὴ
 ἀναγκαῖον προσεῖναι, ἀπάτην καὶ ψεῦδος καὶ θρασύ- 15
 τητα καὶ βοήν καὶ ὠθισμούς καὶ μυρία ἄλλα, ταῦτα
 μέν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὦ Φιλο-
 σοφία, καλὰ ὀρμήσας ἡξίου *right much* ὅποσον ἔτι μοι λοιπὸν *setting out*
 τοῦ βίου, καθάπερ ἐκ ζύλης καὶ κλύδωνος ἐς εὐδίων *going for*
 τινα λιμένα σπεύσας, ὑπὸ σοὶ σκεπόμενος καταβιῶναι. 20
 κἀπειδὴ μόνον παρέκυψα ἐς τὰ ὑμέτερα, σέ μέν, ὥσπερ 30 *εἰς*
 ἀναγκαῖον ἦν, καὶ τούσδε ἅπαντας ἐθαύμαζον ἀρίστου
 βίου νομοθέτας ὄντας καὶ τοῖς ἐπ' αὐτὸν ἐπειγομένοις *direction of*
 χεῖρα ὀρέγοντας, τὰ κάλλιστα καὶ ξυμφορώτατα
 παραινούντας, εἴ τις μὴ παραβαίνοι αὐτὰ μηδὲ διολι- 5
 σθάνοι, ἀλλ' ἀτενὲς ἀποβλέπων ἐς τοὺς κανόνας οὓς προ-
αὐτοὶ τεθεῖκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνοι τὸν
 ἑαυτοῦ βίον, ὅπερ νῆ Δία καὶ τῶν καθ' ἡμᾶς αὐτοὺς *even*
 ὀλίγοι ποιοῦσιν.

ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους, 31
 ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πράγματος ἐφιεμένους, *after*
 τὰ μὲν πρόχειρα ταῦτα καὶ δημόσια καὶ ὅποσα παντὶ *every*
 μιμῆσθαι ῥάδιον *easy* εὐ μάλα εἰκότας ἀγαθοῖς ἀνδράσι, τὸ
 γένειον λέγω καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ 5
 τοῦ βίου καὶ τῶν πραγμάτων ἀντιφθεγγόμενους τῷ σχή- *with them*
 ματι καὶ τὰναντία ὑμῖν ἐπιτηδεύοντας καὶ διαφθείρου-
 τας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἡγανάκτουν, καὶ τὸ πρᾶγ-
 μα ὅμοιον ἐδόκει μοι καθάπερ *as it appeared to me* ἂν εἴ τις ὑποκριτῆς τρα-
 γωδίας μαλθακὸς αὐτὸς ὦν καὶ γυναικεῖος Ἀχιλλέα ἢ 10

31 Θησέα ἢ καὶ τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μήτε βαδίζων μήτε βοῶν ἡρωϊκόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλικούτῳ προσωπείῳ, ὃν οὐδ' ἂν ἡ Ἑλένη ποτὲ ἢ Πολυξένη

15 ὅπως ὁ Ἡρακλῆς ὁ καλλίνικος, ἀλλὰ μοι δοκεῖ τάχιστ' ἂν ἐπιτρίψαι τῷ ῥοπάλῳ παίων τὸν τοιοῦτον, αὐτόν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως κατατεθλυμμένος

32 πρὸς αὐτοῦ. τοιαῦτα καὶ ὑμᾶς πάσχοντας ὑπ' ἐκείνων ὁρῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων προσωπεῖα περιθέσθαι ἢ τὸν ἐν Κύμῃ ὄνον μιμήσασθαι, ὃς λεοντῇν περιβαλό-

5 μενος ἡξίου λέων αὐτὸς εἶναι πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὀγκώμενος μάλα τραχὺ καὶ καταπληκτικόν, ἄχρι δὴ τις αὐτὸν ξένος καὶ λέοντα ἰδὼν καὶ ὄνον πολλάκις ἤλεγξε παίων τοῖς ξύλοις. ὃ δὲ μάλιστά μοι δεινόν, ὦ

Φιλοσοφία, κατεφαίνεται, τοῦτο ἦν· οἱ γὰρ ἄνθρωποι εἴ

10 τινα τούτων ἐώρων πονηρὸν ἢ ἄσχημον ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ἡτιᾶτο καὶ τὸν Χρύσιππον εὐθύς ἢ Πλάτωνα ἢ Πυθαγόραν ἢ

15 πονηρὰ περὶ ὑμῶν εἵκαζον τῶν πρὸ πολλοῦ τεθνηκότων· οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἡ ἐξέτασις αὐτοῦ ἐγίγνετο, ἀλλ' ὑμεῖς μὲν ἐκποδῶν, ἐκείνον δὲ ἐώρων σαφῶς

ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτηδεύοντα, ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν ὁμοίαν διαβολὴν συγ-

20 κατεσπᾶσθε.
33 ταῦτα οὐκ ἤνεγκα ὁρῶν ἐγωγε, ἀλλὰ ἤλεγχον αὐτοὺς καὶ διέκρινον ἀφ' ὑμῶν· ὑμεῖς δέ, τιμᾶν ἐπὶ τούτοις δέον, ἐς δικαστήριον ἄγετε. οὐκοῦν ἦν τινα καὶ τῶν μεμνημένων ἰδὼν ἐξαγορεύοντα τοῖν θεοῖν τὰ πόρρητα

καὶ ἐξορχούμενον ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν 33
 ἀδικοῦντα ἡγήσεσθε εἶναι; ἀλλ' οὐ δίκαιον. ἐπεὶ καὶ 6
 οἱ ἀθλοθέται μαστιγοῦν εἰώθασιν, ἣν τις ὑποκριτὴς
 Ἀθηναῖν ἢ Ποσειδῶνα ἢ τὸν Δία ὑποδεδυκὼς μὴ καλῶς
 ὑποκρίνοιτο μηδὲ κατ' ἀξίαν τῶν θεῶν, καὶ οὐ δὴ πρὸς
 ὀργίζονται αὐτοῖς ἐκεῖνοι, ὅτι τὸν περικείμενον αὐτῶν 10
 τὰ προσωπεῖα καὶ τὸ σχῆμα ἐνδεδυκότες ἐπέτρεψαν παί-
 ειν τοῖς μαστιγοφόροις, ἀλλὰ καὶ ἡδοιμῶν, οἶμαι, μα-
 στιγομένων· οἰκέτην μὲν γὰρ ἢ ἄγγελόν τινα μὴ δεξιῶς
 ὑποκρίνασθαι μικρὸν τὸ πταῖσμα, τὸν Δία δὲ ἢ τὸν
 Ἡρακλέα μὴ κατ' ἀξίαν ἐπιδείξασθαι τοῖς θεαταῖς ἀπο- 15
 τρώπαιον ὡς καὶ αἰσχρόν.

καὶ γὰρ αὐτὰ καὶ τὰδε πάντων ἀτοπώτατόν ἐστιν, ὅτι 34
 τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν οἱ πολλοὶ
 αὐτῶν, καθάπερ δὲ ἐπὶ τούτῳ μόνον ἀναγινώσκοντες
 αὐτοὺς καὶ μελετῶντες, ὡς τὰναντία ἐπιτηδεύουεν, οὕτως
 βιοῦσιν πάντα μὲν γὰρ ὅσα φασίν, οἷον χρημάτων 5
 καταφρονεῖν καὶ δόξης καὶ μόνον τὸ καλὸν οἶεσθαι
 ἀγαθὸν καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων
 ὑπερορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλὰ, ὦ
 θεοί, καὶ σοφὰ καὶ θαυμάσια λίαν ὡς ἀληθῶς. οἱ δὲ
 καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσι καὶ τοὺς πλου- 10
 σίους τεθήπασιν καὶ πρὸς τὸ ἀργύριον κεχήνασιν,
 ὀργιλώτεροι μὲν τῶν κυνιδίων ὄντες, δειλότεροι δὲ τῶν
 λαγῶν, κολακευτικώτεροι δὲ τῶν πιθήκων, ἀσελγέ-
 στεροι δὲ τῶν ὄνων, ἀρπακτικώτεροι δὲ τῶν γαλῶν,
 φιλονεικώτεροι δὲ τῶν ἀλεκτρονίων. τοιγαροῦν γέλωτα 15
 ὀφλισκάνουσιν ὠθιζόμενοι ἐπὶ ταῦτα καὶ περὶ τὰς τῶν
 πλουσίων θύρας ἀλλήλους παρωθούμενοι, δειπνα
 πολυάνθρωπα δειπνοῦντες καὶ ἐν αὐτοῖς τούτοις
 ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος

- 34 ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς
 21 κύλικος ἀτερπῇ καὶ ἀπρῶδὰ φιλοσοφούντες καὶ τὸν
 ἄκρατον οὐ φέροντες· οἱ ἰδιῶται δέ, ὅπόσοι ξυμπίνουσι,
 γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τοιαῦτα
 καθάρματα ἐκτρέφει.
- 35 τὸ δὲ πάντων αἰσχιστον, ὅτι μῆδεὺς δεῖσθαι λέγων
 ἕκαστος αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν
 κεκραγώς, μικρὸν ὕστερον αἰτεῖ προσελθὼν καὶ
 ἀγανακτεῖ μὴ λαβὼν, ὅμοιον ὡς εἴ τις ἐν βασιλικῷ
 5 σχήματι ὀρθὴν τιάραν ἔχων καὶ διάδημα καὶ τὰ ἄλλα
 ὅσα βασιλείας γνωρίσματα προσαιτοῖ τῶν ὑπο-
 δεεστέρων δεόμενος. ὅταν μὲν οὖν αὐτοὺς τι δέῃ λαμ-
 βάνειν, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος
 καὶ ὡς ἀδιάφορον ὁ πλοῦτος καί, τί γὰρ τὸ χρυσίου ἢ
 10 ἀργυρίου οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων διαφέ-
 ρον ; ὅταν δέ τις ἐπικουρίας δεόμενος ἐταῖρος ἐκ παλαιοῦ
 καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτῇ προσελθὼν, σιωπῇ
 καὶ ἀπορία καὶ ἀμαθία καὶ παλινῳδία τῶν λόγων πρὸς
 τὸ ἐναντίον· οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ
 15 ἡ ἀρετὴ καὶ τὸ καλὸν οὐκ οἶδ' ὅποι ποτὲ οἵχεται πάντα
 ταῦτα ἀποπτάμενα, πτερόεντα ὡς ἀληθῶς ἔφη, μάτην
 ὁσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχού-
 36 μενα. μέχρι γὰρ τούτου φίλος ἕκαστος αὐτῶν, ἐς ὅσον
 ἂν μὴ ἀργύριον ἢ χρυσίον ἢ προκείμενον ἐν τῷ μέσῳ·
 ἦν δέ τις ὀβολὸν ἐπιδείξῃ μόνον, λέλυται μὲν ἡ εἰρήνη,
 ἄσπονδα δὲ καὶ ἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλλήλι-
 5 πταί· καὶ ἡ ἀρετὴ πέφενγεν, οἷόν τι καὶ οἱ κύνες πύσχου-
 σιν· ἐπειδάν τις ὁστοῦν ἐς μέσους αὐτοὺς ἐμβάλλῃ, ἀνα-
 πηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα
 τὸ ὁστοῦν ὑλακτοῦσι. λέγεται δὲ καὶ βασιλεὺς τις
 Αἰγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ

θηρία—μιμηλότατα δέ ἐστι τῶν ἀνθρωπίνων—ἐκμαθεῖν 36
 τάχιστα καὶ ὀρχεῖσθαι ἀλουργίδας ἀμπεχόμενα καὶ 11
 προσωπεῖα περικεείμενα, καὶ μέχρι γε πολλοῦ εὐδοκι-
 μεῖν τὴν θεάν, ἄχρι δὴ τις θεατῆς ἀστεῖος κάρνα ὑπὸ
 κόλπον ἔχων ἀφήκεν ἐς τὸ μέσον· οἱ δὲ πίθηκοι ἰδόντες
 καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ' ὅπερ ἦσαν, 15
 πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ ξυνέτριβον τὰ
 προσωπεῖα καὶ τὴν ἐσθῆτα κατερρήγνυνον καὶ ἐμάχοντο
 περὶ τῆς ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς
 πυρρίχης διελέλυτο καὶ κατεγελάτο ὑπὸ τοῦ θεάτρου.

τοιαῦτα καὶ οὗτοι ποιοῦσι, καὶ ἔγωγε τοὺς τοιούτους 37
 κακῶς ἡγόρευον καὶ οὐποτε παύσομαι διελέγχων καὶ
 κωμῶδῶν, περὶ ὑμῶν δὲ ἡ τῶν ὑμῖν παραπλησίων—εἰσὶ
 γάρ, εἰσὶ τινες ὡς ἀληθῶς φιλοσοφίαν ζηλοῦντες καὶ
 τοῖς ὑμετέροις νόμοις ἐμμένοντες—μὴ οὕτω μανείην 5
 ἐγὼ ὡς βλάσφημον εἰπεῖν τι ἢ σκαιόν. ἢ τί γὰρ ἂν
 εἰπεῖν ἔχοιμι; τί γὰρ ὑμῖν τοιοῦτο βεβίωται; τοὺς δὲ
 ἀλαζόνας ἐκείνους καὶ θεοὺς ἐχθροὺς ἄξιον οἶμαι μισεῖν.
 ἢ σὺ γάρ, ὦ Πυθαγόρα καὶ Πλάτων καὶ Χρύσιππε καὶ
 Ἀριστότελες, τί φάτε προσήκειν ὑμῖν τοὺς τοιούτους ἢ 10
 οἰκεῖον τί καὶ ξυγγενὲς ἐπιδείκνυσθαι τῷ βίῳ; νῆ Δία,
 Ἡρακλῆς, φασί, καὶ πίθηκος. ἢ διότι πώγωνας ἔχουσι
 καὶ φιλοσοφεῖν φάσκουσι καὶ σκυθρωποί εἰσι, διὰ
 τοῦτο χρή ὑμῖν εἰκάζειν αὐτούς; ἀλλὰ ἤνεγκα ἄν, εἰ
 πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς· νῦν 15
 δὲ θᾶπτον ἂν γνῶν ἡδύνα μιμῆσαιτο ἢ οὗτοι φιλοσό-
 φους. εἴρηκα ὑπὲρ ἑαυτοῦ ὅποσα εἶχον. σὺ δέ, ὦ
 Ἀλήθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθὴ ἐστι.

ΦΙΛ. Μετάσθηθι, ὦ Παρρησιάδη· ἔτι πορρωτέρω. 38
 τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέναι ἀνὴρ ἔδοξεν;

ΑΛΗΘ. Ἐγὼ μὲν, ὦ Φιλοσοφία, μεταξὺ λέγοντος

- 38 αὐτοῦ κατὰ τῆς γῆς δύναι εὐχόμεν· οὕτως ἀληθῆ
 5 πάντα εἶπεν. ἐγνώριζον γοῦν ἀκούουσα ἕκαστον τῶν
 ποιούντων αὐτὰ κἀφήρμιζον μεταξὺ τοῖς λεγομένοις·
 τοῦτο μὲν ἐς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ· καὶ ὅλως
 ἔδειξε τοὺς ἄνδρας ἐναργῶς καθάπερ ἐπὶ τινος γραφῆς
 τὰ πάντα εἰκότας, οὐ τὰ σώματα μόνον, ἀλλὰ καὶ τὰς
 10 ψυχὰς αὐτὰς ἐς τὸ ἀκριβέστατον ἀπεικάσας.

ΣΩΦΡΟΣΤΗΗ. Κἀγὼ πάνυ ἡρυθρίασα, ὦ Ἀλήθεια.

ΦΙΛ. Ὑμεῖς δὲ τί φατέ;

- ΑΝΑΒ. Τί δαί ἄλλο ἢ ἀφείσθαι αὐτὸν τοῦ ἐγκλή-
 ματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγεγράφθαι; τὸ
 15 γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν, τραγωδὸν τινα
 τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἄσόμενον τὰς Φρυγῶν
 ξυμφοράς. ἀδέτω δ' οὖν καὶ τοὺς θεοὺς ἐχθροὺς
 ἐκτραγωδεῖτω.

- ΔΙΟΓ. Καὶ αὐτός, ὦ Φιλοσοφία, πάνυ ἐπαινῶ τὸν
 20 ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποι-
 οῦμαι αὐτὸν γενναῖον ὄντα.

- 39 ΦΙΛ. Εὖ γε, ὦ Παρρησιάδη· ἀφίεμέν σε τῆς αἰτίας,
 καὶ ταῖς πάσαις κρατεῖς καὶ τὸ λοιπὸν ἴσθι ἡμέτερος
 ὢν.

- ΠΑΡΡ. Προσεκύνησα τήν γε πρώτην· μᾶλλον δὲ
 5 τραγικώτερον αὐτὸ ποιήσειν μοι δοκῶ· σεμνότερον γάρ·

ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
 βίοτον κατέχοις
 καὶ μὴ λήγοις στεφανοῦσα.

- ΑΡΕΤΗ. Οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώ-
 10 μεθα. προσκαλῶμεν ἀκείνους, ὥς δίκην ὑπόσχωσιν
 ἀνθ' ὧν ἐς ὑμᾶς ὑβρίζουσιν· κατηγορήσει δὲ Παρρη-
 σιάδης ἕκάστου.

ΠΑΡΡ. Ὁρθῶς, ὦ Ἀρετή, ἔλεξας ὥστε σύ, παῖ 39
Συλλογισμέ, κατακύψας ἐς τὸ ἄστν προσκῆρυττε τοὺς
φιλοσόφους. 15

ΣΥΛΛΟΓΙΣΜΟΣ. Ἄκουε, σίγα· τοὺς φιλοσόφους 40
ἤκειν ἐς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς Ἀρετῆς
καὶ Φιλοσοφίας καὶ Δίκης.

ΠΑΡΡ. Ὁρᾶς ; ὀλίγοι συνέρχονται γνωρίσαντες τὸ
κήρυγμα· ἄλλως γὰρ δεδίασι τὴν Δίκην. οἱ πολλοὶ δὲ 5
αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχον-
τες. εἰ δὲ βούλει πάντας ἤκειν, κατὰ τάδε, ὦ Συλλογι-
σμέ, κήρυττε.

ΦΙΛ. Μηδαμῶς, ἀλλὰ σύ, ὦ Παρρησιάδη, προσ-
κάλει καθ' ὃ τι σοι δοκεῖ. 10

ΠΑΡΡ. Οὐδὲν τόδε χαλεπόν. Ἄκουε, σίγα. ὅσοι φι- 41
λόσοφοι εἶναι λέγουσι καὶ ὅσοι προσήκειν αὐτοῖς οἴονται
τοῦ ὀνόματος, ἤκειν ἐς ἀκρόπολιν ἐπὶ τὴν διανομὴν. δύο
μναῖ ἐκάστῳ δοθήσονται καὶ σησαμαῖος πλακοῦς· ὃς δ' ἂν
πώγωνα βαθὺν ἐπιδείξηται, καὶ παλάθην ἰσχάδων οὐτός 5
γε προσεπιλήψεται. κομίζειν δ' ἕκαστον σωφροσύνην μὲν
ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς· οὐκ ἀναγκαῖα γὰρ
ταῦτά γε, ἣν μὴ παρῇ· πέντε δὲ συλλογισμοὺς ἐξ ἅπαν-
τος· οὐ γὰρ θέμις ἄνευ τούτων εἶναι σοφόν.

κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα, 10
τῷ δόμεν, ὃς μετὰ πᾶσιν ἐριζέμεν ἔξοχος εἶη.

Βαβαῖ, ὡς πλήρης μὲν ἡ ἄνοδος ὠθιζομένων, ἐπεὶ 42
τὰς δύο μνᾶς ἤκουσαν μόνον. παρὰ δὲ τὸ Πελασγικὸν
ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν
Ἄρειον πάγον ἔτι πλείους, ἔνιοι δὲ καὶ κατὰ τὸν
τοῦ Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ Ἀνακείον προσ- 5
θέμενοι κλίμακας ἀνέρπουσι βομβηδὸν, νῆ Δία καὶ
αὐτῶν.

42 βοτρυδὸν ἔσμου δίκτην, ἵνα καὶ καθ' Ὁμηρον εἶπω, ἀλλὰ
κάκειθεν εὖ μάλα πολλοὶ κἀντεῦθεν

μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίνεται ὥρη.

10 μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεὶ κλαγγῇδὸν προκαθίζον-
των, καὶ πανταχοῦ πῆρα πώγων κολακεία ἀναισχυντία
βακτηρία λιχνεία συλλογισμὸς φιλαργυρία· οἱ ὀλίγοι
δέ, ὅποσοι πρὸς τὸ πρῶτον κήρυγμα ἐκείνο ἀνῆσαν,
ἀφανεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν
15 ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων
σχημάτων. τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὦ Φιλο-
σοφία, καὶ ὃ τις ἂν μέμψαιτό σου μάλιστα, τὸ μηδὲ
ἐπιβαλεῖν γνώρισμα καὶ σημεῖον αὐτοῖς· πιθανώτεροι
γὰρ οἱ γόητες οὗτοι πολλάκις τῶν ἀληθῶς φιλο-
20 σοφούντων.

ΦΙΛ. Ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχώμεθα ἤδη
αὐτούς.

43 ΠΛΑΤΩΝΙΚΟΣ. Ἡμᾶς πρώτους χρὴ τοὺς
Πλατωνικοὺς λαβεῖν.

ΠΥΘΑΓΟΡΙΚΟΣ. Οὐκ, ἀλλὰ τοὺς Πυθαγορικοὺς
ἡμᾶς· πρότερος γὰρ ὁ Πυθαγόρας ἦν.

5 ΣΤΩΙΚΟΣ. Ληρεῖτε· ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς στοᾶς.

ΠΕΡΙΠΑΤΗΤΙΚΟΣ. Οὐ μὲν οὖν, ἀλλὰ ἔν γε τοῖς
χρήμασι πρῶτοι ἂν ἡμεῖς εἶημεν οἱ ἐκ τοῦ περιπάτου.

ΕΠΙΚΟΥΡΕΙΟΣ. Ἡμῖν τοῖς Ἐπικουρείοις τοὺς
πλακοῦντας δότε καὶ τὰς παλάθας· περὶ δὲ τῶν μνῶν
10 περιμενοῦμεν, κἂν ὑστάτους δέη λαμβάνειν.

ΑΚΑΔΗΜΑΪΚΟΣ. Ποῦ τὰ δύο τίλαντα ; δείξομεν
γὰρ οἱ Ἀκαδημαῖκοι ὅσον τῶν ἄλλων ἐσμὲν ἐριστι-
κώτεροι.

ΣΤΩΙΚΟΣ. Οὐχ ἡμῶν γε τῶν Στωϊκῶν παρόντων.

ΦΙΛ. Παύσασθε φιλονεικούντες· ὑμεῖς δὲ οἱ Κυνικοὶ 44
μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε· ἐπ’
ἄλλα γὰρ ἴστε κεκλημένοι· καὶ νῦν ἔγωγε ἡ Φιλοσο-
φία καὶ Ἀρετὴ αὕτη καὶ Ἀλήθεια δικάσομεν τίνες οἱ
ὀρθῶς φιλοσοφούντες εἰσιν, εἴτα ὅσοι μὲν ἂν εὔρεθῶσι 5
κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἄρι-
στοι κεκριμένοι· τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσή-
κοντας κακοὺς κακῶς ἐπιτρίψομεν, ὥς μὴ ἀντιποιοῦντο
τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο ; φεύγετε ; νῆ
Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμενοι. κενὴ 10
δ’ οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων, ὅπόσοι μεμενή-
κασιν οὐ φοβηθέντες τὴν κρίσιν. οἱ ὑπηρέται, ἀνέ- 45
λεσθε τὴν πῆραν, ἣν ὁ Κυνίσκος ἀπέρριψεν ἐν τῇ τροπῇ.
φέρ’ ἴδω, τί καὶ ἔχει ; ἦ που θέρμους ἢ βιβλίον ἢ
ἄρτους τῶν αὐτοπυριτῶν ;

ΠΑΡΡ. Οὐκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ 5
μαχαιρίδιον θυτικὸν καὶ κύτοπτρον καὶ κύβους.

ΦΙΛ. Εὖ γε, ὦ γενναῖε. τοιαῦτά σοι ἦν τὰ ἐφόδια
τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λοιδορεῖσθαι
ἅπασι καὶ τοὺς ἄλλους παιδαγωγεῖν ;

ΠΑΡΡ. Τοιοῦτοι μὲν οὖν ὑμῖν οὔτοι. χρὴ δὲ ὑμᾶς 10
σκοπεῖν ὅντινα τρόπον ἀγνοούμενα ταῦτα πεπαύσεται
καὶ διαγνώσονται οἱ ἐντυγχάνοντες, οἵτινες οἱ ἀγαθοὶ
αὐτῶν καὶ οἵτινες αὖ πάλιν οἱ τοῦ ἑτέρου βίου. σὺ δέ, ὦ
Ἀλήθεια, ἐξεύρισκε, — ὑπὲρ σοῦ γὰρ τοῦτο γένοιτο ἂν —
ὥς μὴ ἐπικρατήσῃ τὸ Πseudoς μηδὲ ὑπὸ τῇ Ἀγνοίᾳ λαν- 15
θάνωσιν οἱ φαῦλοι τῶν ἀνδρῶν σε τοὺς χρηστοὺς μεμι-
μημένοι.

ΑΛΗΘ. Ἐπ’ αὐτῷ, εἰ δοκεῖ, Παρρησιάδῃ ποιη- 46
σώμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὥπται καὶ εὖνους
ἡμῖν καὶ σέ, ὦ Φιλοσοφία, μάλιστα θαυμάζων· παραλα-

46 βόντα μετ' αὐτοῦ τὸν Ἐλεγχον ἅπασι τοῖς φάσκουσι
 5 φιλοσοφεῖν ἐντυγχάνειν, εἴθ' ὃν μὲν ἂν εὖρῃ γνήσιον ὡς
 ἀληθῶς φιλοσοφίας, στεφανώσάτω θαλλοῦ στεφάνῳ καὶ
 ἐς τὸ Πρυτανεῖον καλεσάτω, ἣν δέ τιμι—οἶοι πολλοί
 εἰσι—καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχη, τὸ
 τριβώνιον περισπάσας ἀποκείρατῳ τὸν πώγωνα ἐν χρῶ
 10 πάνυ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου
 στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυνον·
 ὁ δὲ τύπος τοῦ καυτήρος ἔστω ἀλώπηξ ἢ πίθηκος.

ΦΙΛ. Εὖ γε, ὦ Ἀλήθεια· ὁ δὲ ἔλεγχος, ὦ Παρρη-
 σιάδῃ, τοιόσδε ἔστω, οἷος ὁ τῶν αἰτῶν πρὸς τὸν ἥλιον
 15 εἶναι λέγεται, οὐ μὰ Δί' ὥστε κἀκείνους ἀντιβλέπειν τῷ
 φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεῖς χρυ-
 σίον καὶ δόξαν καὶ ἡδονήν, ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερο-
 ρῶντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ὄψιν, οὗτος ἔστω
 ὁ τῷ θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα
 20 καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ
 καυτήριον τοῦτον ἀποκείραντα πρότερον τὸν πώγωνα.

47 ΠΑΡΡ. Ὡς ἔδοξεν ἔσται ταῦτα, ὦ Φιλοσοφία, καὶ
 ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ
 πιθηκοφόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους· εἰ βού-
 λεσθε μέντοι, κἀνταῦθα ἀνάξω τινὰς ὑμῖν νῆ Δί' αὐτῶν.

5 ΦΙΛ. Πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;

ΠΑΡΡ. Καὶ μάλα, ἥνπερ ἡ ἰερείά μοι ἐθελήσῃ πρὸς
 ὀλίγον χρῆσαι τὴν ὀρμὴν ἐκείνην καὶ τὸ ἄγκιστρον,
 ὅπερ ὁ ἄλιεὺς ἀνέθηκεν ὁ ἐκ Πειραιῶς.

ΙΕΡΕΙΑ. Ἴδου δὴ λαβέ, καὶ τὸν κάλαμόν γε ἄμα,
 10 ὡς πάντα ἔχοις.

ΠΑΡΡ. Οὐκοῦν, ὦ ἰερεία, καὶ ἰσχάδας μοί τινὰς δὸς
 ἀνύσασα καὶ ὀλίγον τοῦ χρυσοῦ.

ΙΕΡ. Δάμβανε.

ΦΙΑ. Τί πράττειν ἀνὴρ διανοεῖται ; 47

ΙΕΡ. Δελεάσας τὸ ἄγκιστρον ἰσχάδι καὶ τῷ χρυσίῳ, 15
καθεζόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου, καθῆκεν ἐς τὴν
πόλιν.

ΦΙΑ. Τί ταῦτα, ὦ Παρρησιάδη, ποιεῖς ; ἦ που τοὺς
λίθους ἀλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ ;

ΠΑΡΡ. Σιώπησον, ὦ Φιλοσοφία, καὶ τὴν ἄγρην 20
περίμενε· σὺ δέ, Πόσειδον ἀγρεῦ καὶ Ἀμφιτρίτη φίλη.
πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων. ἀλλ' ὁρῶ τινα 48
λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν.

ΕΛΕΓΧΟΣ. Οὐκ, ἀλλὰ γαλεός ἐστι· προσέρχεται
δὴ τῷ ἀγκίστρῳ κεχηνώς. ὁσφράται τοῦ χρυσίου,
πλησίον ἤδη ἐστίν· ἔψαυσεν, εἴληπται, ἀνασπᾶσθωμεν. 5

ΠΑΡΡ. Καὶ σύ, ὦ Ἐλεγχε, νῦν ξυνεπιλαβοῦ τῆς
ὀρμιᾶς· ἄνω ἐστί. φέρ' ἴδω, τίς εἶ, ὦ βέλτιστε ἰχθύων ;
κύων οὗτός γε. Ἡράκλεις τῶν ὀδόντων. τί τοῦτο, ὦ
γενναιότατε ; εἴληψαι λιχνεύων περὶ τὰς πέτρας, ἔνθα
λήσειν ἤλπισας ὑποδεδυκώς ; ἀλλὰ νῦν ἔση φανερός. 10
ἅπασιν ἐκ τῶν βραγχίων ἀπηρτημένους. ἐξέλωμεν τὸ
δέλεαρ καὶ τὸ ἄγκιστρον τουτί. κενόν σοι τὸ ἄγκιστρον·
ἦ δ' ἰσχὰς ἤδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ
κοιλίᾳ.

ΔΙΟΓ. Μὰ Δί' ἐξεμεσάτω, ὡς δὴ καὶ ἐπ' ἄλλους 15
δελεάσωμεν.

ΠΑΡΡ. Εὐ ἔχει· τί φῆς, ὦ Διόγενης ; οἶσθα τοῦτον
ὅστις ἐστίν, ἦ προσήκει σοί τί ἀνὴρ ;

ΔΙΟΓ. Οὐδαμῶς.

ΠΑΡΡ. Τί οὖν ; πόσου ἄξιον αὐτὸν χρή φάναι ; ἐγὼ 20
μὲν γὰρ δύ' ὀβολῶν πρῶην αὐτὸν ἐτιμησάμην.

ΔΙΟΓ. Πολὺ λέγεις· ἄβρωτός τε γάρ ἐστι καὶ εἰ-
δεχθῆς καὶ σκληρὸς καὶ ἄτιμος· ἄφες αὐτὸν ἐπὶ κεφαλῇν

48 ἀπὸ τῆς πέτρας· σὺ δὲ ἄλλον ἀνάσπασον καθείς τὸ
 25 ἄγκιστρον. ἐκείνο μέντοι ὄρα, ὦ Παρρησιάδη, μὴ καμπ-
 τόμενός σοι ὁ κάλαμος ἀποκλασθῇ.

ΠΑΡΡ. Θάρρει, ὦ Διόγενης· κοῦφοί εἰσι καὶ τῶν
 ἀφύων ἐλαφρότεροι.

ΔΙΟΓ. Νῆ Δί', ἀφνέστατοί γε· ἀνάσπα δὲ ὅμως.

49 ΠΑΡΡ. Ἰδού· τίς ἄλλος οὗτος ὁ πλατύς ; ὥσπερ
 ἡμίτομος ἰχθὺς προσέρχεται, ψῆττά τις, κεχηνῶς ἐς τὸ
 ἄγκιστρον· κατέπιεν, ἔχεται, ἀνεσπίασθω.

ΔΙΟΓ. Τίς ἐστίν ;

5 ΕΛΕΓ. Ὁ Πλατωνικός εἶναι λέγων.

ΠΛΑΤ. Καὶ σύ, ὦ κατάρατε, ἥκεις ἐπὶ τὸ χρυ-
 σίον ;

ΠΑΡΡ. Τί φῆς, ὦ Πλάτων ; τί ποιῶμεν αὐτόν ;

ΠΛΑΤ. Ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος.

50 ΔΙΟΓ. Ἐπ' ἄλλον καθείσθω.

ΠΑΡΡ. Καὶ μὴν ὁρῶ τινα πάγκαλον προσιόντα, ὥς
 ἂν ἐν βυθῷ δόξειεν, ποικίλον τὴν χροάν, ταινίας τινὰς
 ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα. ὁρᾷς, ὦ Ἐλεγε ; ὁ
 5 τὸν Ἀριστοτέλην προσποιούμενος οὗτός ἐστιν. ἦλθεν,
 εἶτα πάλιν ἀπενήξατο. περισκοπεῖ ἀκριβῶς, αὐθις
 ἐπανήλθεν, ἔχανεν, εἵληπται, ἀνιμήσθω.

ΑΡΙΣΤ. Μὴ ἔρη με, ὦ Παρρησιάδη, περὶ αὐτοῦ·
 ἀγνοῶ γὰρ ὅστις ἐστίν.

10 ΠΑΡΡ. Οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν

51 πετρῶν. ἀλλ' ἦν ἰδού, πολλοὺς που τοὺς ἰχθῦς ὁρῶ
 κατὰ ταῦτόν ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν
 ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους. ἢ που σαγή-
 νης ἐπ' αὐτοὺς δεῖσει ; ἀλλ' οὐ πάρεστιν. ἰκανὸν εἰ
 5 καὶ ἓνα τινὰ ἐκ τῆς ἀγέλης ἀνασπίασαιμεν. ἥξει δὲ ἐπὶ
 τὸ ἄγκιστρον δηλαδὴ ὅς ἂν αὐτῶν θρασύτατος ᾖ.

ΕΛΕΓ. Κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ 51
πολὺ τῆς ὀρμιᾶς, ὥς μὴ ἀποπρίσῃ τοῖς ὁδοῦσι καταπιὼν
τὸ χρυσίον.

ΠΑΡΡ. Καθῆκα. σὺ δέ, ὦ Πόσειδον, ταχεῖαν ἐπι- 10
τέλει τὴν ἄγραν. βαβαῖ, μάχονται περὶ τοῦ δελέατος, καὶ
συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ προσ-
φύντες ἔχονται τοῦ χρυσίου. εὖ ἔχει περιεπάρη τις μίλα
καρτερός. φέρ' ἴδω, τίνος ἐπώνυμον σεαυτὸν εἶναι λέ-
γεις ; καίτοι γελοῖός γέ εἰμι ἀναγκάζων ἰχθὺν λαλεῖν 15
ἄφωνοι γὰρ αὐτοί. ἀλλὰ σύ, ὦ Ἐλεγχε, εἰπέ ὄντινα ἔχει
διδάσκαλον.

ΕΛΕΓ. Χρύσιππον τουτονί.

ΠΑΡΡ. Μανθάνω· διότι χρυσίον, οἶμαι, προσῆν τῷ
ὀνόματι. σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς εἰπέ, 20
οἶσθα τοὺς ἄνδρας ἢ τοιαῦτα παρῆνεις αὐτοῖς ποιεῖν ;

ΧΡΥΣ. Νῆ Δί', ὑβριστικά ἐρωτᾷς, ὦ Παρρησιάδη,
προσῆκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας.

ΠΑΡΡ. Εὖ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὕτως γοῦν
καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἄκαν- 25
θώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν λαιμόν
ἐσθίον.

ΦΙΛ. Ἄλως, ὦ Παρρησιάδη, τῆς ἄγρας, μὴ καὶ τίς 52
σοι, οἷοι πολλοὶ εἰσιν, οἷχεται ἀποσπάσας τὸ χρυσίον
καὶ τὸ ἄγκιστρον, εἰτά σε ἀποτίσαι τῇ ἱερείᾳ δεήσει. ὥστε
ἡμεῖς μὲν ἀπίωμεν περιπατήσουσαι· καιρὸς δὲ καὶ ὑμᾶς
ἀπιέναι ὅθεν ἤκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προ- 5
θεσμίας. σὺ δὲ καὶ ὁ Ἐλεγχος, ὦ Παρρησιάδη, κύκλω ἐπὶ
πάντας αὐτοὺς ἰόντες ἢ στεφανοῦτε ἢ ἐγκάετε, ὥς
ἔφην.

ΠΑΡΡ. Ἔσται ταῦτα, ὦ Φιλοσοφία. χαίρετε, ὦ
βέλτιστοι ἀνδρῶν· ἡμεῖς δὲ κατίωμεν, ὦ Ἐλεγχε, καὶ 10

52 *τελῶμεν τὰ παραγγελλόμενα. ποῖ δὲ καὶ πρῶτον ἀπιέναι
δείσει ; μὴν ἐς τὴν Ἀκαδημίαν ἢ ἐς τὴν Στοάν ;*

ΕΛΕΓ. Ἀπὸ τοῦ Λυκείου ποιησόμεθα τὴν ἀρχήν.

*ΠΑΡΡ. Οὐδὲν διοίσει τοῦτο. πλὴν οἶδά γε ἐγὼ ὡς
15 ὅποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων,
πολλῶν δὲ τῶν καυτηρίων δεησόμεθα.*

NOTES.

The references in the notes are to chapters and lines of the text.

Cp. = compare. *Sc.* (*scilicet*) = supply.

κ.τ.λ. = καὶ τὰ λοιπά = *et cetera*.

An obelus (†) prefixed to a note indicates that the reading is doubtful.

Ch. 1-3.—*Socrates and other great philosophers of the past have obtained permission to quit Hades and return to earth, in order to take revenge for the attacks which Lucian has made upon philosophy. They set upon him with sticks and stones, and when they have caught him, discuss how they shall put him to death. Lucian begs for his life, quoting verses from Homer and Euripides; but Socrates and Plato cap his quotations.*

[See Index for Σωκράτης, Πλάτων, Χρύσιππος, Διογένης, Ἐπίκουρος, Ἀρίστιππος, Ἀριστοτέλης, Ἐμπεδοκλῆς, Πενθεύς, Ὀρφεύς, Ὀμηρος, Εὐριπίδης.]

1. 1. ἀφθόνοις τοῖς λίθοις: "with showers of stones," lit. "with the stones in abundance." The predicative position of the adjective shows that the presence of the stones is taken for granted, and throws emphasis on the number of stones to be employed.

2. τῶν βῶλων: partitive genitive; French *de mottes de terre*; translate simply, "clods."

3. τοῖς ξύλοις: the philosopher of Lucian's time regularly carried a staff.

4. ὅρα μὴ διαφύγῃ: "see to it that he does not escape." Verbs denoting precaution are generally constructed with ὅπως or ὅπως μὴ and the future indicative; but, when the dependent clause is negative, some of them (as here ὅρᾳ) are also found, on the analogy of verbs of fearing, with μὴ and the subjunctive or present indicative (ὅρα μὴ διαφεύγει = "see that he is not escaping").

5. καὶ σὺ δέ: "and you also," addressed to some other philosopher who is not named. δέ connects καὶ σὺ with what has preceded.

7. ὡς πῆρῃ . . . βάκτροις: a hexameter verse, parodying Homer, *Iliad* II. 363, ὡς φρήτηρ φρήτηρῃν ἀρήγη, φύλα δὲ φύλοις, "that clan may give aid to clan and tribe to tribe." Forms in -φι (originally the suffix of the instrumental case) are occasionally used in Homer as

datives. The wallet (πήρη) for carrying the bare necessities of life was part of the philosopher's equipment.

8. οὐκ ἔστιν ὄντινα ὑμῶν: "there is none of you whom . . ." ὑμῶν is partitive genitive, attracted into the relative clause.

9. εἴ ποτε καὶ ἄλλοτε: lit. "if ever at another time also (you used it)," the verb of the protasis being omitted. Translate "now, if ever."

10. ἀνῆτε: note the change to the plural from the singular χρῶ: Socrates is now addressing all his companions. διδῶτω τὴν ἀξίαν: sc. δίκην, "let him pay the deserved penalty."

12. οὐκ ἔχρην: sc. ὑμᾶς κεκυηκέναι. The imperfect of χρῆ, δεῖ, and other verbs expressing duty, is idiomatically used with an infinitive to imply that the action of the infinitive does not take place; or if, as here, the main verb has a negative, that it does take place. "You ought not to be tired (but as a matter of fact you are tired)."

13. ἀνέρες . . . ὀργῆς: a parody of the Homeric verse, ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοίριδος ἀλκῆς. ἀνέρες is an Epic form for ἄνδρες.

2. 1. εὖ ἔχει: "it is well"; "good!"

2. εἴση . . . οὐστίνας ὄντας ἡμᾶς ἐκακηγόρεις: the combination of an interrogative pronoun with a participle is common in Greek, but impossible in English; we must render, "you shall know who we are whom you were reviling."

3. τῷ τρόπῳ: τῷ is equivalent to the interrogative τίνι.

4. μετέλθῃ: deliberative subjunctive, made emphatic by καί. μετέρχουμαι means "to go after" a person with hostile intent, hence "to punish."

5. καθ' ἕκαστον ἐπτάκις γοῦν δίκαιός ἐστιν ἡμῖν ἀπολωλέναι: "he certainly ought to die seven deaths for each of us." δίκαιός ἐστιν is an instance of the personal construction common in Greek; thus, instead of δίκαιόν ἐστιν ἐμὲ τοῦτο ποιεῖν, "it is right that I should do this," we might have δίκαιός εἰμι τοῦτο ποιεῖν. ἡμῖν is dative of advantage, and the perfect ἀπολωλέναι expresses a present state resulting from the completion of a past act: lit. "to be a dead man for us one by one (καθ' ἕκαστον)."

7. ἐμοὶ μὲν: "to me," whatever view others may take. δοκεῖ: "it seems good."

9. νῆ Δία: a formula of assent; "yes, certainly."

10. τοὺς ὀφθαλμοὺς ἐκκεκόφθω: "let him have his eyes knocked out." When the active construction ἐκκόπτειν τινὶ τοὺς ὀφθαλμοὺς is changed into the passive, the dative of the indirect object becomes the subject of the verb and the accusative of the direct object is retained. Similarly τὴν γλῶτταν αὐτὴν . . . ἀποτετμήσθω in ll. 11, 12. The perfect imperative lays stress on the completion of the act.

11. πολὺ: adverbial accusative, modifying πρότερον.

14. ἐς τοὺς κρατήρας: an allusion to the story that Empedocles threw himself into the crater of Mount Etna. ἐμπεσεῖν: ἐμπίπτω is used in place of the passive of ἐμβάλλω.

15. **ὥς μᾶθῃ**: *ὥς* is very seldom used as a "final" particle by any Attic prose writer except Xenophon. **τοῖς κρείττοσι**: "his betters."

16. **ἄριστον ἦν**: "it would have been best." The impersonal *ἦν* with adjectives expressing obligation, possibility, or propriety is used idiomatically in the same way as *ἐχρῆν*, 1, 12, *n*.

18. **λακιστόν . . . μόνον**: an iambic trimeter quoted from some tragedy not extant. *πέτραισιν* is a poetical form for *πέτρας*.

19. **ἴνα . . . ἀππλλάττετο**: historic tenses of the indicative are regularly used in final clauses to denote that the purpose is not, or was not, attained, because dependent on some unaccomplished action; so here, "it would have been best that he should meet death, etc., in order that each of us might be going off . . . (but we are not)." The imperfect here refers to present time. *ἄν*, which is found after *ἴνα* in some MSS., is not used in classical Attic in this idiom. **τὸ μέρος**: "his proper share."

3. 1. **μηδαμῶς**: an imperative is understood, "by no means (kill me)." **πρὸς ἱκεσίου**: *sc. Διός*. Zeus was the protector of suppliants. *πρὸς* with the genitive is used in adjurations.

3. **ἄραρεν**: a tragic word, "'tis fixed, decreed." **οὐκ ἂν ἀφεθείης**: the potential optative with *ἂν*, when preceded by *οὐκ*, expresses an emphatic denial. **ὄρας δὲ δὴ καὶ τὸν Ὅμηρον ἄ φησιν**: "do you observe, pray, what Homer says?" *τὸν Ὅμηρον* is "anticipatory" accusative, *i.e.* the object of the main verb anticipates the subject of the dependent clause. The quotation which follows is from *Iliad*, XXII. 262.

6. **καθ' Ὅμηρον**: "according to Homer," *i.e.* "in Homer's words."

8. **ῥαψωδῆσαντα**: *ῥαψωδέω*, lit. "to sing stitched things" (*ῥάπτειν*, "to stitch," being a metaphor for composing verses), is the word regularly used of the recitation of epic poems.

9. **ζωγρεῖτε . . . χρυσόν τε**: these words are strung together from various passages in the *Iliad*, the last half-line (*τὰ δὴ . . . σοφοί περ*) being invented by Lucian. **οὐ κακὸν ἄνδρα**: the negative is *οὐ*, because it goes closely with *κακόν*, not with the imperative *ζωγρεῖτε*; "take me alive, who am no mean man." **δέχθε**: Epic 2nd aorist imperative of *δέχομαι*.

10. **τὰ δὴ**: In Homer *ὁ, ἡ, τό* is often used as a relative pronoun.

13. **μὴ δὴ μοι . . . ἐς ἅμας**: adapted from *Iliad* X., 447-8. *μοι* is ethic dative, "pray." *βάλλες* = *βάλλον*. *ἴκεο* = *ἴκου*. *ἅμας* = *ἡμετέρας*.

15. **οἷμοι τῶν κακῶν**: the genitive with exclamations denotes the cause of the emotion, "alas for my troubles!"

16. **ἡ μεγίστη ἐλπίς**: in apposition to *ὁ Ὅμηρος*. *μοι*: dative of the agent with the verbal adjective *καταφεικτέον*.

18. **μὴ κτεῖνε . . . κτανεῖν**: a quotation from a lost tragedy of Euripides.

20. **οὐ δεινὰ . . . εἰργασμένους**: quoted from Euripides, *Orestes*, 413. *οὐ δεινὰ (έστι)* is the predicate of the sentence, the neuter plural being often used when the subject, as here, is an accusative and infinitive

(πάσχειν τοὺς εἰργασμένους). The second δεινά must be understood as object of εἰργασμένους as well as of πάσχειν. Lit. "It is not strange that they should suffer strange things who have done (strange deeds)."

21. νῦν οὖν . . . κτενεῖτε με: another quotation from a lost tragedy. ἑκατὶ ῥημάτων: "because of words" merely, not deeds.

23. ἀχαλίνων . . . δυστυχία: from Euripides, *Bacchae*, 385. ἀφροσύνας is Doric genitive for ἀφροσύνης.

Ch. 4-7.—Lucian asks who his assailants are, and why they are so incensed against him, and is told by Plato that they are seeking vengeance on him for his attacks on philosophy and philosophers. He is confident that he can justify what he has said, warns his opponents against imprudence, and declares that his sentiments are drawn from the writings of the philosophers themselves. Plato rejoins with a complaint that Lucian has used for an attack upon the philosophers the very weapons with which they have furnished him.

[See Index for Αἰδωνεύς, Πυθαγόρας, Θάμυρις, Εὐρυτος, Μοῦσαι, Ἀπόλλων.]

4. 1. οὐκοῦν: equivalent to οὖν, the οὐκ having lost its force. Distinguish οὐκουν, "not therefore." δέδοκται: "it has been resolved."

2. οὐδεμία μηχανή τὸ διαφυγεῖν με: lit. "there is no device in respect to my escape," i.e. "there is no possibility of my escape." The accusative and infinitive preceded by the article τό is a limiting accusative (accusative of specification). φέρε: this imperative is used as an exclamation, "come!" even when more than one person is addressed. τοῦτο: the demonstrative points forward to, and is explained by, the following clause, οὔτινες . . . ξυνειλήφατε.

3. οὔτινες ὄντες ἢ τί πεπονθότες ἀνήκεστον: cp. 2, 2, n.

4. πρὸς ἡμῶν: "at my hands." The speaker uses the plural in referring to himself. πάσχω serves as the passive of ποιέω, and is constructed with πρὸς (or more usually ἐπὶ), and the genitive expressing the agent. ἐπὶ θανάτῳ: "for execution." ἐπὶ with the dative frequently expresses purpose.

6. ἅτινα μὲν εἰργασαὶ ἡμᾶς τὰ δεινά: an indirect question depending on ἐρώτα. Verbs of doing anything to a person are constructed with two accusatives, one (internal) of the thing, the other (external) of the person. The force of the article in τὰ δεινά may be given by rendering, "what the wrongs are which you have done us." Lucian begins the sentence with a μὲν clause as though another with δέ were to follow, e.g. οὔτινες δέ ἐσμεν μάθε; but as he proceeds the construction is changed, and the names of the philosophers are introduced in another way, ll. 10-15.

7. τοὺς καλοὺς ἐκείνους σου λόγους: καλοὺς is ironical, "fine," "grand." A demonstrative, e.g. ἐκεῖνος, regularly stands either before the article or after the substantive; but when (as here) there is another adjective, the demonstrative may be placed between the article and

the substantive. Similarly, the genitive of a personal pronoun, *c.g.* σου, can stand between the article and the substantive only when the latter is qualified by an adjective.

8. φιλοσοφίαν . . . κακῶς ἡγόρευες: verbs meaning to say anything of a person or thing are constructed with two accusatives, or with an adverb (here κακῶς) instead of the accusative of the internal object.

9. ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων: "putting up to auction like goods in the market-place." ἐξ ἀγορᾶς indicates the source from which the goods come to the purchaser.

10. τὸ μέγιστον: parenthetical accusative in apposition to the sentence; "and—what is most serious of all—free men."

11. ἀνελήλυθαμεν: "we have come up" from the nether world. πρὸς ὀλίγον: "for a short time."

12. οὗτοσί . . . ἐκεινοσί: -ι is often added to demonstrative pronouns and adverbs for emphasis.

13. ὁ σιωπῶν: an allusion to the rule of five years' silence imposed on novices in the Pythagorean brotherhood.

5. 1. ἀνέπνευσα: "I feel relieved," lit. "I breathe again." This use of the aorist to refer to the immediate past is common in the dialogue of tragedy and comedy, and is sometimes distinguished as the "dramatic" aorist. It is rendered by the English present tense.

3. μᾶλλον δέ: our idiom is "or rather."

4. κατὰ τῶν ἀξίων: "against those who deserve them."

7. λαΐνον . . . ἔοργας: quoted from *Iliad* III., 57. There ἔσσο is 2nd singular pluperfect indicative passive of ἔννυμι, and is preceded by *κεν* (equivalent to *ἄν*), "thou wouldst have been clad in a tunic of stone," i.e. been stoned to death. But Lucian uses it as 2nd singular perfect imperative passive. Verbs of clothing take two accusatives, one of which (the accusative of the thing) is retained in the passive construction. ὅσσα is Epic for ὅσα. The perfect ἔοργα (from ἔρδω) is Ionic only.

8. ὄν: the antecedent is the unexpressed object of ἀποκτενοῦντες in l. 11. ἐχρῆν: cp. 1, 12, *n*.

10. εἰ μὴ φορτικὸν εἰπεῖν: "if it is not impertinent to say so."

11. εὖ ὅστε ἀποκτενοῦντες: verbs of knowing and perceiving are constructed with a participle, not with an infinitive; and if the participle refers to the same person as the subject of the verb, it is in the nominative.

12. ὁράτε οὖν μὴ . . . ποιεῖτε: "take care then that you are not behaving just like the philosophers of to-day," lit. "performing the very action of the present-day philosophers." μὴ with the present or past indicative is used with verbs of fearing to express a fear that something actually is or was the case; the construction is here extended to ὁράω; cp. 1, 4, *n*.

16. οὕτως: to be taken with οἶει.

17. οἶει διαλέγεσθαι: the subject of the infinitive is not expressed when it is the same as that of the principal verb. εὐεργεσίαν καταλογίη πρὸς ἡμᾶς: "will you consider us under an obligation to

you?" lit. "will you reckon benefit against us," i.e. "put it down to our account?" *καταλογίζομαι* is a metaphor from book-keeping.

6. 1. *ποῦ γάρ*: *γάρ* in a question may be rendered by the exclamatory "why!"

2. *θαυμάζων διατετέλεκα*: "I have been a constant admirer." *διατετέλεω* is regularly constructed with a participle.

3. *τοῖς λόγοις . . . ὁμιλῶν*: Lucian means that he has studied the works of the philosophers.

4. *γούν*: "for instance," a common use of this particle.

5. *κατὰ τὴν μέλιτταν*: "like the bee gathering honey." The force of *κατά* is "according to," "after the manner of."

7. *ἕκαστον τὸ ἄνθος*: the accusative belongs both to *γνωρίζουσιν* and to *ἀνελεξάμην*.

8. *λόγῳ μὲν . . . τὸ δ' ἀληθές*: "nominally . . . but in reality." *λόγῳ*, lit. "in word," is generally opposed to *ἔργῳ*, "in deed." *τὸ ἀληθές* is adverbial accusative. *ἐμέ ζηλοῦσι τῆς ἀνθολογίας*: verbs of emotion are constructed with a genitive of cause.

9. *τὸν λειμῶνα τὸν ὑμέτερον*: Lucian, carrying on the metaphor of "flowers," speaks of the writings of the philosophers as a "meadow." *εἴ τις ἀναλέξασθαι . . . ἐπίσταιτο*: "if only one knew how to gather them." The apodosis of this conditional clause is not expressed, but is easily supplied in thought, e.g. "which one would gather if . . ."

12. *ὥς μὴ ἀπάδειν θάτερον θατέρου*: "so that they should not conflict with one another," lit. "so as not to be in discord the one with the other." *ἀπάδειν* is a metaphor from music. *ὥς* in the sense of *ὥστε* is very rare in Attic prose writers other than Xenophon. *θάτερον θατέρου* 'crasis' = *τὸ ἕτερον τοῦ ἑτέρου*. *ἔσθ' ὅστις οὖν . . . ἂν . . . ἐπιχειρήσειεν*: lit. "is there then anyone who would attempt . . .?" i.e. "now would anybody attempt . . .?" Strictly *οὖν* ought to follow *ἔστι*, but it is displaced because *ἔσθ' ὅστις* is practically one word meaning "anybody"; cp. Lat. *sunt qui*, "some people."

14. *ἀφ' ὧν ἤδη τις εἶναι ἔδοξεν*: lit. "because of whom he has by this time seemed to be somebody," i.e. "to whom he owes it that he has come to be regarded as somebody." *ἀπό* with genitive properly denotes source, then cause. *τις* is here emphatic, like Lat. *aliquis*, "a person of some importance," not a "nobody."

15. *ἐκτὸς εἰ*: "except if," i.e. "unless," introducing like Lat. *nisi* (*verò*) an ironical supposition. *κατὰ τὸν Θάμυριν*: cp. 6. 5. n.

17. *καὶ ταῦτα δοτῆρι ὄντι*: "and that too though he was the giver." *καὶ οὗτος* is often used to heighten the force of a previous word; here the neuter *ταῦτα* refers to the infinitive *ἐριδαίνειν*.

18. *τῆς τοξικῆς*: *sc. τέχνης*.

7. 1. *κατὰ τοὺς ῥήτορας εἴρηται σοι*: for the force of *κατά*, cp. 6. 5. n. *σοι* is dative of the agent, commonly used with the perfect passive. "To speak like the rhetoricians" is to make out a plausible case without regard to facts.

2. σοι τῷ πράγματι: "your action." σοι is dative of the possessor.
 3. εἰ γὰρ: "since," "seeing that," introducing a causal clause.
 6. ἀγορεύειν κακῶς: the infinitive is explanatory of ἔνα τούτων τὸν σκοπόν.
 7. ἄνθ' ὧν: equivalent to ἀντὶ τούτων ὅτι, "in return for the fact that," i.e. "because."
 9. προκόλπιον: a loose outer robe so arranged as to leave a deep fold in front of the breast: this fold served as a convenient means of carrying things.
 10. δίκαιος εἰ ἀποθανεῖν: cp. 2, 5, n.

Ch. 8-12.—*Lucian is surprised at the passion shown by the philosophers, and submits that he should not be put to death without a trial. He demands that a court be formed, with Philosophy for judge and the philosophers as judges and prosecutors. On the advice of Socrates, this proposal is accepted, and the party go off in search of Philosophy. Lucian describes the fruitless efforts he has made to find her dwelling, and draws a vivid picture of Sham-Philosophy.*

[See Index for "Ανυτος, Μέλητος, 'Ιξίων, "Ηρα.]

8. 1. πρὸς ὀργήν: "angrily."
 4. μόνον δὴ: δὴ is used to emphasize adjectives of number, quantity, size, etc.
 5. τοῦ τοιούτου: genitive of separation with πόρρω, "far from such (weakness)," i.e. anger. πλὴν ἀλλά: this expression is used in late prose in transition to another subject: translate, "however."
 ὦ θαυμάσιοι: an ironical form of address, "good sirs."
 7. κατὰ τὸ ἰσχυρότερον: lit. "according to that which is stronger," i.e. "as their superior strength might enable them."
 8. δίδοντας λόγον . . . ἐν τῷ μέρει: "granting and receiving in turn an opportunity of speaking."
 12. ἦν μὲν ἀδικῶν φαίνωμαι: "if I am proved guilty." Distinguish φαίνομαι ὦν, "I evidently am," from φαίνομαι εἶναι, "I seem to be." The present ἀδικέω often (as here) has a perfect meaning, "I am a wrongdoer"; cp. νικάω, "I am victorious." τοῦτο . . . γινῶ: "gives that decision."
 13. τὴν ἀξίαν: sc. δίκην.
 14. τὰς εὐθύνas ὑποσχών: "when I have undergone my examination." εὐθυνα or εὐθυναί meant properly the examination of an Athenian magistrate's accounts at the end of his term of office.
 15. καθαρὸς ὑμῖν: "innocent in relation to you."

9. 1. τοῦτ' ἐκείνο, ἐς πεδίον τὸν ἵππον: sc. προκαλεῖσθαι, "that would be, as the saying is, (to challenge) the horse (to come) into the plain." τοῦτ' ἐκείνο is lit. "that (would be) the well-known procedure." The expression was proverbial for giving one's opponent the advantage by allowing him the choice of ground. Just as cavalry would prefer to fight on a plain, so Lucian would prefer to be tried in

a law-court, where his powers of rhetoric would stand him in good stead.

5. ὄντινα μὴ . . . πείσεις: consecutive relative clauses have the future indicative with negative μὴ to denote a result aimed at. δωροδοκίας: "by bribing him." But in classical Attic δωροδοκέω means "to take bribes." οἷα πολλὰ ποιεῖτε: "as you (rhetoricians) often do."

7. τούτου γε ἕνεκα: "as far as that is concerned."

8. διαιτητήν: "arbitrator." At Athens a magistrate often sent "private" (or civil) cases for trial to an arbitrator, instead of to a jury.

9. ἀποδῶσεται: this is used in Attic as the future of πωλέω.

10. ποιῶμαι: "I appoint."

15. τοῖς δίκαιοις: dative of respect, "in the justice of my case."

16. ἐκ περιουσίας: "at an advantage," lit. "out of abundance (of material)." †ἀπολογήσασθαι ὑπολαμβάνω: another reading is ἀπολογήσεσθαι. The aorist infinitive is occasionally used in a dependent statement, even though the time referred to is future; in such cases it merely marks the occurrence of the action, without reference to the time.

10. 4. τί δ' ἄλλο ἢ βαδίζωμεν: after ἄλλο supply ποιῶμεν, "what else are we to do but go?"

6. τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον: "to execute before trial is not our method." With τὸ πρὸ δίκης supply ἀποκτείνειν.

7. δεινῶς ἰδιωτικόν: "dreadfully like the way of ordinary people." ἰδιώτης denotes one who has not professional knowledge of a subject [as here of philosophy]. ὀργίλων τινῶν ἀνθρώπων: possessive genitive used as predicate. τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων: "who think justice consists in violence," i.e. who think that might is right.

9. καταλεύσαντες ἄνδρα μὴδὲ ἀπολογησάμενον: the negative is μὴδέ, not οὐδέ, because καταλεύσαντες is equivalent to a conditional clause εἰὰν καταλεύσωμεν.

11. Ἀνύτου πέρι: περί is the only preposition which in Attic prose can stand after its case; in this position it is accented on the penult.

12. τῶν τότε δικαστῶν: "the judges on that occasion," i.e. at the trial of Socrates.

13. τεθνήξεται: a late form for the Attic τεθνήξει. θνήσκω and ἵστημι are the only verbs which in Attic have a special form for the future-perfect. τεθνήξω, "I shall be dead," and ἐστήξω, "I shall stand." In the case of other verbs a periphrasis is used, e.g. μεμαθηκὼς ἔσομαι, "I shall have learned." μὴδὲ τὸ παράπαν ὕδατος μεταλαβών: lit. "not even having received a share of water at all," i.e. "without having any opportunity at all of pleading his case." In the Athenian law-courts an equal time was allowed for the prosecution and the defence, and the time was measured by a water-clock (κλεψύδρα) constructed on the principle of the sand-glass. Hence ὕδωρ comes to signify "time allowed for speaking." Verbs of sharing take a partitive genitive of the thing shared. τὸ παράπαν is adverbial accusative.

17. οἷς: the relative, instead of being in the accusative as object of διαγνώ, is assimilated to the case of the unexpressed antecedent τοῦτοις.

11. 1. εὖ γε: "well said!"

3. μικρόν ὕστερον: "a little later," "before long." The degree of difference with a comparative is generally expressed by the dative, e.g. μικρῶ; here the accusative μικρόν is used on the analogy of οὐδέν, τι, πολύν, ὀλίγον.

4. ἐνθα: this is rarely used in a dependent question instead of ὅπου.

6. ἐντυγχάνων ἂν τισι . . . ἀνηρώτων: ἂν belongs to ἀνηρώτων. The imperfect (or aorist) indicative with ἂν is frequently used to denote repeated action, "I would ask," i.e. "I used to ask."

7. τριβώνια περιβεβλημένοις: "dressed in shabby cloaks." The τρίβων or τριβώνιον was a short cloak of coarse material, worn, instead of the χιτῶν (tunic or shirt) and ἱμάτιον (ordinary cloak), by the Spartans and by certain philosophers, e.g. Socrates and the Cynics. It was regarded as a mark of austerity and asceticism. περιβεβλημένοις is middle voice, lit. "having thrown round them themselves." πώγωνας βαθεῖς καθειμένοις: "with long flowing beards," lit. "having let down their beards so as to be deep." The adjective βαθεῖς is used proleptically, i.e. it "anticipates" the result of the action of the verb. καθειμένοις is middle voice, because it is *their own* beards that are in question.

10. ἐλέγχοντο οὐκ εἰδότες: verbs meaning "to prove" are constructed with a participle.

11. ἄλλην θύραν ἀντ' ἄλλης: "one door after (lit. in place of) another."

12. 1. αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος: lit. "having formed a conjecture myself or someone acting as guide" (genitive absolute), i.e. "acting upon a conjecture of my own or under the guidance of someone else."

2. ἦκον ἂν: cp. 11, 6, n.

7. εἰ καὶ . . . ἐρρύθμιζεν: "although she tried to make herself appear as far as possible plain and unadorned," lit. "arranged herself into plainness, etc."

9. κατεφάνη μοι . . . ἐῷσα: "it was quite clear to me that she did not leave." For the construction, cp. 8, 12, n. τὸ ἄνετον δοκοῦν: "the seeming disorder."

12. αὐτοῖς: "by those means," i.e. by the way she wore her hair and her dress.

13. ὑπεφαίνετο: "was just visible." ὑπό in compounds often indicates that the quality is present only in a small degree. ψιμίθιον: "white lead," used as a cosmetic to whiten the skin of the face.

14. φῦκος: "rouge," made from a kind of lichen.

15. εἰ δόξη τις: optative of indefinite frequency, "if (ever) anyone made a present." The apodosis to this form of protasis is regularly in the imperfect indicative.

16. ἂν . . . προσέβλεπε: cp. 11, 6, n.

17. τῶν ἑραστῶν: partitive genitive depending both on τοὺς πλουσιωτέρους and on τοὺς πένητας.

19. κατὰ τὸ ἀκούσιον: "as if unintentionally or accidentally"; cp. 6, 5, n.

20. ἐπὶ πόδας . . . ἀνέστρεφον: "I would retire step by step without turning my back." ἐπὶ πόδας (or πόδα) is used of retreating in a leisurely manner with one's face to the foe.

21. τῆς ῥινός . . . ἐλκομένους: "dragged (led) by the nose." Verbs of taking hold may be used with an accusative of the direct object and a genitive of the part taken hold of, e.g. ἔλκει ἐκείνους τῆς ῥινός. "To lead a person by the nose" is to hoodwink him: here the beard (as the characteristic feature of the philosopher) is humorously substituted for the nose.

Ch. 13-20.—*They meet Philosophy in the Ceramicus, on her way from the Academy to the Stoa. She is surprised to see her most famous votaries again on earth, and rebukes them for their readiness to take offence at the abuse which they say they have received, reminding them of her own patience under the attacks of Comedy. She accepts the position of judge, and proposes that they hold the trial on the Acropolis. Thither they proceed, accompanied by the attendants of Philosophy—Courage, Self-Control, Justice, Education, Truth, Liberty, Freedom-of-Speech, Refutation, and Demonstration. On the way, Philosophy asks Lucian his name and country and profession. He says that he is Parrhesiades, a Syrian, by profession a hater of humbug and a lover of truth.*

[See Index for Κεραμικός, Ἀκαδημία, Ποικίλη.]

13. 1. οὐδὲ . . . οὐδέ: "not at all . . . nor."

4. ἤδη: of the immediate future, "presently," "just now." που: "I imagine."

5. ὥς περιπατήσῃ: the subjunctive would be used in pure Attic; for ἀφίξεται, the verb of the principal sentence, is in a primary tense. Lucian is very free in his use of the optative.

7. τὴν ἀπὸ τοῦ σχήματος: supply γινώσκων. "whom you can tell by her bearing." The omission of the adjective is a colloquialism.

13. φθεγγαμένη μόνον: "by speaking merely," i.e. "as soon as she opens her lips."

14. 1. ἄνω: "on earth," lit. "in the upper world," as opposed to the nether world (κάτω, l. 4).

2. αὐτὰ δὴ τὰ κεφάλαιά μου τῶν μαθημάτων: "the very heads of my studies," i.e. my most distinguished disciples.

3. τί αὐτίς ἐς τὸν βίον: sc. ἤκετε.

5. τίνα τοῦτον . . . ἀγετε: "who is this that you are leading along?" The interrogative τίς is often used predicatively with a demonstrative pronoun. ἢ που: "I suppose."

6. τυμβωρύχος: one who digs up graves in order to steal trinkets, etc., buried with the dead.

11. **εἴτα**: "and so . . . ?" This particle is used in questions to indicate surprise or indignation. **λοιδορησαμένου τινός**: genitive absolute.

12. **εἰδότες ἐμέ, οἷα . . . ἤγνημαι**: "though you know that I have regarded Comedy as a friend in spite of what she says about me at the Dionysia." **ἐμέ** is anticipatory accusative (cp. 3, 3, n.) and should not be rendered. **οἷα . . . ἤγνημαι** is lit. "hearing what things (said about me) by Comedy I have nevertheless regarded her, etc." For the combination of a participle with an interrogative word (**οἷα** is, as often, equivalent to **ὅποῖα**), cp. 2, 2, n. **ἀκούω** with accusative of thing often means "to have something said about oneself"; cp. the use with an adverb, **κακῶς ἀκούειν**, "to be ill spoken of." The attitude of the comic poets towards philosophers is illustrated by the attack on Socrates in the *Clouds* of Aristophanes (423 B.C.).

13. **τοῖς Διονυσίοις**: of the four Attic festivals in honour of Dionysus (Bacchus) the most important were the Lenaea, in January, at which comedies formed the chief feature; and the Great Dionysia, in March, at which both tragedies and comedies were exhibited.

14. **ἐδικασάμην**: the active **δικάζω** is used of the judges, who give the decision; the middle **δικάζομαι** of the parties to the case, who cause it to be given.

17. **τοῦναντίον**: adverbial accusative, "on the contrary." **ἀποσμάμενον τοῖς κόμμασι**: "refined by blows of the hammer."

19. **γίνεται**: **γίνομαι** is a late form for **γίγνομαι**. **οὐκ οἶδ' ὅπως**: "somehow," lit. "I know not how," used parenthetically like Lat. *nescio quomodo*.

20. **δ' οὖν**: these particles indicate a return to the main subject after a digression. Philosophy, after remonstrating with the philosophers in ll. 11-20, resumes her enquiries about their prisoner.

22. **τὴν ἀξίαν**: *sc. δίκην*.

15. 2. **δῆλος γοῦν ἔστιν . . . θέλων**: for the personal construction, cp. 2, 5, n.

3. **οὐκ**: *sc. ἀποκτενοῦμεν*.

4. **ποιήσῃ τέλος τῆς δίκης**: "you shall dispose of the case." The middle **ποιούμαι** with the accusative of a substantive is a common periphrasis for the verb corresponding to that substantive; thus **τέλος ποιείσθαι** = **τελεῖν**.

7. **εὐρόμην**: the force of the middle voice is "I found for myself," *i.e.* "I obtained."

8. **τὸ σοὶ φυλαχθῆναι τὴν δίκην**: "that the case should be reserved for you."

10. **τὸ ἀτιμότατον**: predicate, "as the most worthless of possessions." **ἐν τοσούτῳ θεάτρῳ**: "before so many spectators." **τὸ θέατρον** is used as a collective noun, equivalent to **οἱ θεαταί**.

11. **κατὰ μέρη**: "in lots." **δύ' ὀβολῶν**: genitive of price. **δύο** is sometimes indeclinable.

12. **ἕκαστον εἶδος αὐτῆς τῶν λόγων**: lit. "each kind of her systems," *i.e.* a philosopher representing each of her systems.

13. ὁράτε, μὴ . . . ἡγόρευσε κακῶς: cp. 5, 12, *n*.

18. Ἄρειον πᾶγον: the Areopagus was a hill north-west of the Acropolis or citadel of Athens. The name is generally explained as "hill of Ares" (Mars' Hill); but it may mean "hill of the Ἀραί, the goddesses of curse," i.e. the Erinyes. On this hill met the Council of Areopagus, which had jurisdiction in cases of murder.

19. ὥς ἂν . . . εἴη: final clauses are sometimes introduced by ὥς ἂν instead of ὥς or ἵνα. The mood would normally be subjunctive, since the main verb ἀπώμεν is in a primary tense; for Lucian's use of the optative, cp. 13, 5, *n*.

16. 2. ἤξω γὰρ ὑμῖν: "you will see me arrive." ὑμῖν is ethic dative.

7. προηγουμένη: Education, as the basis of the several virtues, leads the way.

8. ἀμυδρά . . . καὶ ἀσαφὴς τὸ χρῶμα: Truth is thus characterised because she is difficult to find.

12. γυμνήν: "lightly clad," i.e. wearing the under-garment (χιτῶν) only.

14. ἄγεις, ὥς . . . γένοιτο: cp. 13, 5, *n*.

15. ξυνήγορον ἀναβιβάσασθαι: "to bring into court as an advocate." ἀναβιβάζειν is lit. "to cause to go up" (on to the platform from which speeches were delivered).

18. περὶ τῶν ἡμετέρων ἐσομένην: "a case which will be concerned with our interests."

17. 2. ἃ πάλαι οἶδα ὅποιά ἐστιν: "matters with the nature of which I have long been familiar." ἃ is anticipatory accusative; cp. 3, 3, *n*.

3. ἐν δέοντι: "opportunately," lit. "at need."

9. ἀνθρωπίσκον: a disparaging diminutive, "creature."

11. Ἐλεγχε: "Refutation," i.e. proof that a statement is *not* true, opposed to ἀπόδειξις l. 18, "proof" that a statement is true. αὐτοῦ: adverb, "here."

13. τοῖς τυχοῦσι θηρίοις: "ordinary brutes," i.e. men who have no more intelligence than brute beasts. ὁ τυχών is lit. "one who meets another by chance," "the first person one comes across."

17. ἀναγκαιότατος μὲν οὖν: μὲν οὖν, "nay rather," in a reply corrects or modifies a previous statement.

18. 6. οὐ τοῦτο: sc. δέδιμεν.

8. οὐδὲν μὴ γένηται ἄδικον: οὐ μὴ with the first or third person of the subjunctive (usually aorist) is equivalent to an emphatic future indicative with οὐ. The origin of the construction is disputed. It may be explained by supplanting an ellipsis, e.g. οὐδὲν (δέος ἐστὶ) μὴ γένηται ἄδικον, "there is no fear that any injustice will be done"; but more probably μὴ γένηται ἄδικον is a principal sentence, "perhaps injustice may be done," and οὐδὲν denies the possibility, "there is no chance of any injustice being done."

9. ἀνίωμεν: the preposition means "up" to the Acropolis,

19. 3. Παρρησιάδης Ἀληθίῳνος τοῦ Ἐλεγκιλέους: "Free Speaker, son of Truthful, son of Famous-for-Refutation." The names are humorously formed from παρρησία, ἀλήθεια, and ἐλεγξίς + κλέος. The possessive genitive is common in the sense of "(son) of."

6. Σύρος: *sc. εἰμί*. τῶν Ἐπευφρατιδίων: partitive genitive, "one of the dwellers by the Euphrates." For Lucian's birthplace, see Introduction, § 1.

7. ἀλλὰ τί τοῦτο: "but what of that?" "but what does that matter?"

8. βαρβάρους: "barbarian" in the Greek sense meant simply "non-Greek."

9. οὐ κατὰ Σολέας: lit. "not according to (or after the manner of) the people of Soli," *i.e.* "of a higher standard than is usual at Soli." Lucian is here referring to Chrysippus, of Soli in Cilicia; Zeno the Stoic, of Citium in Cyprus; Diogenes the Stoic (not the Cynic), of Seleucia on the Tigris; and Aristotle, of Stageira or Stageiros in Macedonia.

10. πρὸς γε σέ: "in your estimation."

11. τις: this is subject of γένοιτο as well as of εἴη. εἴπερ: "if only," introducing a limitation of the apodosis οὐδὲν ἂν ἐλάττων γένοιτο.

12. ἡ γνώμη: "his way of thinking."

20. 1. ἄλλως: "heedlessly," "without thinking."

6. Ἡράκλεις: originally an appeal to Heracles, but used to indicate surprise: "really!" πολυμισή τινα μέτει τὴν τέχνην: "the occupation that you follow is one that involves much hatred." The indicative of εἰμι and its compounds has in pure Attic a future sense; here it is equivalent to μετέρχη.

8. οὐ μὴν ἀλλά: "nevertheless." The expression was first used elliptically in sentences such as the following, ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν, οὐ μὴν (*sc. ἐξετραχίλισεν*, ἀλλὰ ἐπέμεινεν ὁ Κῦρος, "the horse nearly threw him over its head; (it did) not however (do so), but Cyrus kept his seat," or more briefly, "nevertheless Cyrus kept his seat."

9. λέγω δὲ τὴν ἀπὸ τοῦ φίλου τὴν ἀρχὴν ἔχουσιν: "I mean that which begins with the word 'love.'"

11. ὅσα τῷ φιλεῖσθαι συγγενῇ: supply φιλῶ from the preceding compound adjectives, "I love all that is akin to being loved, *i.e.* all that is naturally lovable."

12. οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταπτόμενοι: a metaphor from the army, lit. "those who are marshalled under its opposite."

14. τοιγαροῦν: in pure Attic this particle always stands first in the sentence. τὴν μὲν . . . τὴν δέ: "the one occupation (of loving) . . . the other (of hating)."

16. τοῦ γὰρ αὐτοῦ καὶ τάδε, φασί, καὶ τάδε: "for, as the saying is, both this and that belong to the same." τοῦ αὐτοῦ (probably neuter) is possessive genitive used as predicate. Love of truth and hatred of falsehood are only two aspects of the same character.

18. δοκοῦσαι: note the plural participle after the dual ἐστόν. This mixture of numbers is not uncommon.

Ch. 21-28.—*They reach the temple of Athena Polias on the Acropolis, and benches are set by the priestess. After prayer to the goddess, the philosophers proceed to choose one of their number to prosecute. Chrysippus proposes Plato with a eulogy on his literary style, but Plato demurs, and suggests that one of the Stoics be chosen. Diogenes, upon whom their choice falls, promises Plato that he will do full justice to the grievances of all, and threatens to give the culprit a beating even if Philosophy acquits him. When the other philosophers have taken their seats as judges, Diogenes delivers the speech for the prosecution, declaring that Lucian has abused philosophers as impostors and made them unpopular, without the excuse that the comic poets had for abusing Socrates; that he has suborned Dialogue and the philosopher Menippus to act as his accomplices; and finally that he has put up the philosophers for sale by auction.*

[See Index for Γοργίας, Πῶλος, Ἰππίας, Πρόδοκος, Ἀντισθένης, Κράτης, Ἀριστοφάνης, Εὐπολῖς, Διόνυσος, Μένιππος.]

21. 1. πάρεσμεν γὰρ ἔνθα ἔχρην: "we have reached our destination," lit. "we are at the place where it is right (as we saw) that we should be." The "philosophic" imperfect (as here, ἔχρην) may express a truth arrived at in a previous passage (here 15, 18).

2. ἐν τῷ προνάῳ τῆς Πολιάδος: the temple of Athena "Guardian of the City" (which must not be confused with the Parthenon) was situated on the northern part of the Acropolis, and was under the same roof as the temple of Erechtheus. The πρόναος was the portico, as distinguished from the ναός or "shrine," containing an ancient wooden image of the goddess. ἡ Ἱέρεια, διάθες: instead of the vocative, the nominative is used in apposition to the subject of the verb; lit. "do you, the priestess (of Athena), arrange . . ." This is regular when the object is to call the attention of a person.

3. ἐν τούτῳ: "in the meantime." προσκυνήσωμεν τῇ θεῷ: in pure Attic προσκυνέω is constructed with the accusative. The regular form for "goddess" in prose is ἡ θεός, not ἡ θεά.

6. ὅποσα ἐπιπορεύονται . . . ἀκούεις αὐτῶν: "how many perjuries you hear them committing every day." ὅποσα is accusative of the internal object with ἐπιπορεύονται.

7. καὶ ἃ πράττουσι δέ: δέ connects this clause with what has preceded, and καὶ means "also." Translate, "and their actions also." ἅτε δὴ ἐπίσκοπος οὖσα: ἅτε brings out more clearly the causal meaning of the participle. The words ἐπίσκοπος and ἐπισκοπέω are often used of tutelary deities.

9. κὰν πλείους ὦσιν αἱ μέλαιναί: sc. ψῆφοι, "and if the black pebbles are in the majority." κὰν = καὶ ἂν = καὶ ἐάν. The jury voted by putting pebbles into a box, black pebbles for "guilty," white for "not guilty." σὺ προσθείσα τὴν σελήνην σῶξέ με: if the black pebbles are in a majority of one only, the addition of Athena's white pebble to the minority will make the votes even, and the result

will be acquittal. This is just what happened in the trial of Orestes before the court of Areiopagus, as depicted by Aeschylus in the *Eumenides*.

22. 1. εἰεν: an exclamation, "very good!" ὑμῖν: ethic dative, "you see." καὶ δὴ: "already."

3. ξυνείρετε τὴν κατηγορίαν: "combine (lit. string together) your various charges."

5. τὸ μετὰ τοῦτο: adverbial accusative, "thereafter."

9. δεινῶς Ἀττικῇ: "marvellously Attic," i.e. full of the charm and grace of the Attic dialect.

10. τὸ κεχαρισμένον καὶ πειθοῦς μεστόν: "charm and persuasive-ness." The article with a neuter adjective or participle often takes the place of an abstract noun.

11. τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων: "well-timed seductiveness of proof." ἐς τὸ αὐτό: "together," lit. "to the same (place)."

15. εἴ τί σοι . . . εἴρηται: εἴ τι, as often, is equivalent to ὅ τι, "whatever." πρὸς Γοργίαν: "in reply to Gorgias."

16. ἐπίπατε οὖν καὶ τῆς εἰρωνείας: "so add a sprinkling of your pretended ignorance." The genitive is partitive. *εἰρωνεία* is the self-depreciation by which Socrates in the Platonic dialogues leads his interlocutor to make assertions which are presently proved to be untenable.

17. τὰ κομψὰ ἐκεῖνα καὶ συνεχῇ ἐρώτα: "put those neat strings of questions." *συνεχῆς* refers to the uninterrupted sequence of question and answer in the Platonic dialogues.

18. ὁ μέγας . . . ἐλαύνων: a quotation from Plato's *Phaedrus*.

23. 3. ἐν τῷ παρόντι: *sc. χρόνῳ*, "at present."

8. οὐδὲ πάνυ μακρῶν οὔμαι τῶν λόγων δεῖσθαι: "I don't think that it (i.e. the case) requires very long speeches." οὐδέ means "not at all," and is made more emphatic by πάνυ. οὐ πάνυ, "not very," is often used by meiosis for "not at all." Note the predicative position of the adjective; lit. "the speeches which it needs are not long." καὶ ἄλλως δέ: "and besides too"; cp. 21, 7, *u*.

12. τὰ σεαυτοῦ μόνον πρεσβεύειν: "to give prominence only to your own (grievances)." *πρεσβεύειν* = *πρεσβύτατα νομίζειν*, "to deem most important"; cp. Lat. *antiquissimum aliquid habere*.

15. σὺ δέ: the apodosis of a conditional sentence is sometimes introduced by δέ, when it is desired to mark the opposition to the protasis: the particle may be rendered by "still" or "yet."

17. κακῶς ἀκούουσης: κακῶς ἀκούω in used in place of the passive of κακῶς λέγω.

20. προεστήσαμεθα: "we have made you our champion." The force of the aorist middle of ἵστημι is "I set for myself." ἐν σοὶ . . . ἀπέφηνε: lit. "the interests of us all are now being hazarded on you, either to be regarded as most sacred or to be believed such as this man has represented them"; i.e. "on you now rests the responsibility for the interests of all of us—whether they are to be regarded . . ."; a reminiscence of Pericles' Funeral Oration in Thucydides.

24. 2. *κἂν . . . δέ*: "and even if . . ."

3. *πρᾶος*: in pure Attic *πραεῖα* is the feminine form.

4. *ἀλλ' οὐ τὰμὰ ἐνδεήσει*: "still no efforts shall be wanting on my part." *ἀλλά* introduces the apodosis: cp. the use of *δέ*, 23, 15. *τὰμὰ* = *τὰ ἐμά*.

5. *οὔτι μὴ μάτην ξυλοφοροῦμεν*: in pure Attic the negative in a dependent statement is *οὐ*, but the use of *μὴ* is widely extended in later Greek.

6. *τοῦτο μὲν μηδαμῶς*: *sc. ποιεῖ*. *τῷ λόγῳ . . . τῷ ξύλῳ*: instrumental datives, some imperative meaning "effect your purpose" being understood.

8. *ἐγκέχυται τὸ ὕδωρ*: *i.e.* the water-clock has been filled with water; cp. 10, 13, *n*.

14. *πλείοσι*: *sc. ψήφοις*.

15. *γενναῖά σου ταῦτα*: "that is noble on your part."

25. 1. *οἳοι μὲν . . . παρὰ τὸν βίον*: the clause is an indirect question depending on *οἶσθα*.

3. *ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω*: a parenthetic final clause: "for —to say nothing about my own case—. . ." *ἀλλά*: "still"; cp. 24, 4, *n*. *Πυθαγόραν . . . τοὺς ἄλλους*: these accusatives are governed by *οἶδεν*, but in English we should make Pythagoras, etc., the subject of the dependent verb *ἐσεκομίσαντο*: cp. 3, 3, *n*.

7. *ῥήτωρ . . . τις*: "a kind of rhetorician." *τις* is contemptuous.

9. *ὅπόσον ἡ δεινότητος ἡ ἀκμῆς ἐπεπόριστο*: "all the skill or vigour that he had acquired." The genitives are partitive, depending on the neuter adjective *ὅπόσον*. The antecedent to *ὅπόσον* is *τοῦτο πᾶν*.

11. *οὐ παύεται μὲν ἀγορεύων κακῶς . . . τὰ πλήθη δὲ ἀναπαίθων*: *μὲν* is slightly out of position: strictly it should follow *ἀγορεύων*, for both the participles are constructed with *παύεται*. Supply *ἡμᾶς* as object of *ἀγορεύων κακῶς*.

13. *ὥς τὸ μηδὲν ὄντων*: "as worthless." *ὥς* with a participle expresses the view taken by the persons in question: lit. "in the belief that we are good for nothing." In *τὸ μηδὲν* the negative has its generic force, "a thing that is such as to be a mere nothing." *μᾶλλον δέ*: "or rather," correcting the previous statement.

16. *ὦν ἡμᾶς ἐπαίδευσας*: *ὦν* is by assimilation for *τούτων ᾧ*, where *τούτων* is partitive genitive depending on *τὰ σπουδαίότατα*. Verbs of teaching are constructed with two accusatives.

17. *ὥστε αὐτὸν μὲν κροτεῖσθαι*: *ὥστε* with accusative and infinitive denotes a result which the action of the main verb tends to produce; but the context often, as here, implies that the result is actually produced.

19. *τοιούτὸν ἐστὶν ὁ πολὺς λεῶς*: note the neuter predicate, "a thing of this kind," viz. the kind explained in the following clause.

22. *ἀμέλει*: "of course." The word is originally imperative of *ἀμελέω*, "never mind."

24. *κωμφοδοῦσιν . . . κωμωδίας*: "writing comedies." But in

pure Attic *κωμωδέω* means "to satirise in comedy," with accusative of a person.

26. *ἐν Διονύσου*: *sc. θεάτρῳ*. *ἐφευμένον*: "it being permissible." The accusative absolute is used in the case of participles of impersonal verbs (*e.g. ἐξόν*) and passive participles used impersonally (as here).

27. *τῆς ἐορτῆς*: *cp. 14, 13, n.*

28. *φιλόγελώς τις*: "rather fond of a laugh." *τις* modifies the force of an adjective.

26. 1. *τοὺς ἀρίστους*: "the best people," *i.e.* best in the social sense.

2. *ἐκ πολλοῦ*: *sc. χρόνον*, "for a long time."

3. *μεγάλη τῇ φωνῇ*: for the predicative adjective, *cp. 1, 1, n.*

8. *εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς, ἔδρασε*: "if he had acted in self-defence, instead of being the aggressor," *lit.* "but not beginning himself." *τὸ πάντων δεινότατον, ὅτι*: supply *τοῦτό ἐστιν* after *δεινότατον*.

9. *ὑπὸ τὸ σὸν ὄνομα . . . ὑποδύεται*: "he assumes your name." *ὑποδύομαι* is used literally of an actor "putting his face under" a mask.

10. *τὸν Διάλογον ἡμέτερον οἰκείον ὄντα*: Dialogue (here personified) is called by Diogenes a friend, because philosophic works were often written in dialogue form.

12. *ἔτι*: "moreover."

15. *τὸ κοινόν*: "our common cause."

27. 2. *ἢ τί γάρ*: "or (can there be any doubt about it? No) for what . . . ?"

3. *χρήσιμον*: *sc. ἂν εἴη*.

4. *εἰ θεάσαιντο αὐτὸν κολασθέντα*: the aorist participle in dependence on verbs of seeing often does not refer to past time, but denotes an action as simply occurring (whereas the present participle would mark it as in progress).

6. *τὸ . . . ὑβριζόμενον ἀνέχεσθαι*: the participle agrees with the unexpressed subject (*τινά*) of the infinitive: *lit.* "the fact of a man enduring when insulted." Translate, "to submit to insults."

7. *μετριότητος . . . ἀνδρίας . . . εὐηθείας*: predicative genitives.

8. *τίνι φορητά*: *sc. ἐστι*. The agent with verbal adjectives in *-τος* (as with Latin adjectives in *-bilis*) is expressed by the dative. *ὅς*: the antecedent is *αὐτοῦ*, understood with *τὰ τελευταῖα* in the preceding sentence.

10. *ἐπὶ πολλῷ*: "at a high price."

11. *μνάς Ἀπτικῆς*: genitive of price. The Attic *mina*, which was not a coin, but a sum of money, was equivalent to £4 (roughly) of our money.

28. 3. *ἔγχει*: *sc. τὸ ὕδωρ*; *cp. 10, 13, n.*

4. *ἐν τῷ μέρει*: "in your turn."

5. *τὸ νῦν*: adverbial accusative, "at present."

Ch. 29-33.—Lucian's speech in his own defence. *Far from denying that he used the language imputed to him by Diogenes, he is prepared to say more in the same strain, in order to show whom he was attacking. Dissatisfied with the life of a rhetorician, he had turned to philosophy and immediately been filled with admiration for it. But his indignation was aroused by the number of those who were philosophers only in name, and not at heart,—like womanish actors playing the part of an Achilles or a Hercules, or like apes pretending to be lions,—and who by their evil lives brought discredit upon Philosophy and true philosophers. Therefore he exposed and denounced these impostors, a service for which he deserves honour, not punishment. He has acted like one who resents the profanation of the Mysteries, or like the authorities who scourge an actor for playing some heroic character unworthily.*

[See Index for Ἀχιλλεύς, Θησεύς, Ἡρακλῆς, Ἑλένη, Πολυξένη, Κύμη, Ἀθηνᾶ, Ποσειδῶν.]

29. 3. οὐκ οἶδ' ὅ τι παθὼν : "for some reason or other," lit. "having suffered I know not what." τοσούτου δέω ἔξαρνος γενέσθαι ὥς οὐκ εἶπον αὐτά : "I am so far from denying that I used those expressions." ἔξαρνος γίγνομαι = ἐξαρνέομαι. After verbs of denying a negative is generally found in the dependent clause τοῦ with ὥς or ὅτι and a finite verb, μὴ with an infinitive; this negative merely reinforces the negative idea contained in the main verb, lit. "to make a denial to the effect that I did not say those things."

5. εἴ τινα . . . ἐγὼ μὴ πρότερον ἔφθασα εἰρηκῶς : "anything . . . that I have not said before."

7. προσθήσειν μοι δοκᾷ : lit. "I seem to myself to be going to add," i.e. "I think I will add" or "I am resolved to add."

9. μοι : ethic dative, "pray."

10. εἰ . . . ἐρῶ : a dependent question explanatory of τοῦτο.

12. ἴδαν οἶμαι . . . αἰτιάσεσθαι : ἄν is often separated from its verb by οἶμαι, οἶδα, φημί, and the like. The use of ἄν with the future infinitive is doubtful, hence the optative αἰτιάσαισθε has been conjectured.

13. ἐγὼ γάρ : γάρ, as often, introduces the detailed narrative, and should not be rendered in English.

15. ἀναγκαῖον : sc. ἐστί. ἀπάτην . . . καὶ μυρία ἄλλα : the accusatives are in apposition to τὰ δυσχερῆ.

18. ὅπόσον ἔτι μοι λοιπὸν τοῦ βίου . . . καταβιώναι : "to spend (lit. to live out) what yet remained to me of life." After λοιπὸν supply εἴη. τοῦ βίου is partitive genitive depending on ὅπόσον.

30. 3. ἐπ' αὐτόν : i.e. ἐπ' ἄριστον βίον.

5. εἴ τις μὴ παράβαίνει : here, as in 6, 10, the apodosis must be supplied from the context; "giving the best and most useful advice (as one would find) if one were not to transgress."

6. ἀτενὲς ἀποβλέπων : the neuter adjective ἀτενές represents a

cognate accusative *ἀτενὲς βλέμμα*, and is practically adverbial; cp. Lat. *dulce ridentem*.

8. τῶν καθ' ἡμᾶς αὐτοὺς: "our contemporaries."

31. 1. οὐκ ἔρωτι φιλοσοφίας ἐχομένους: "not devoted to philosophy from love for it," *ἐχομαι* with genitive is "to cling to."

3. τὰ μὲν πρόχειρα ταῦτα καὶ δημόσια: accusatives of respect with *εὐκότας*. ὅποσα παντὶ μιμῆσθαι ῥάδιον: *sc. ἐστὶ*, lit. "in respect of all things which it is easy for everyone to imitate," i.e. "in all points which anyone can readily imitate."

5. λέγω: "I mean."

9. καθάπερ ἂν: *sc. εἴη*. The omission of the verb of the apodosis is common in such expressions as *ὥσπερ ἂν εἴ*.

11. μήτε βαδίζων μήτε βοῶν ἡρωϊκόν: for the construction, cp. *ἀτενὲς ἀποβλέπων*, 30, 6. A stately gait and a powerful voice would be expected in a "hero," i.e. demi-god.

14. ἑτάσχοιντο: some MSS. have *ἀνάσχοιτο*. When two singular subjects are connected by "or" or "nor," the verb may be either singular or plural. *πέρα τοῦ μετρίου*: lit. "beyond what is proper," i.e. "too closely." οὐχ ὅπως ὁ Ἡρακλῆς: "not to speak of Heracles," or "much less would Heracles." οὐχ ὅπως represents οὐ (λέγω) ὅπως (ἂν ἀνάσχοιτο), "I do not say that Heracles would tolerate him." Usually, however, the clause with οὐχ ὅπως stands first, ἀλλὰ καὶ ὁ ἄλλ' οὐδέ introducing the second.

15. ἀλλὰ μοι δοκεῖ τάχιστα ἂν ἐπιτρίψαι: the subject of *δοκεῖ* is ὁ Ἡρακλῆς, but in English we must use the impersonal construction, "it seems to me that he would very soon make an end of him." The aorist infinitive with ἂν here represents the aorist optative with *ἂν*.

32. 2. οὐκ ἤνεγκα τὴν αἰσχύνην . . . , εἰ . . . ἐτόλμῃσαν: after verbs expressing emotion, e.g. *θανμάζω*, *ἀγανακτέω*, the object of the feeling is usually expressed by an *εἰ*-clause, where we might expect a causal clause introduced by *ὅτι*. Here οὐκ ἤνεγκα, κ.τ.λ., is practically equivalent to *ἡγανάκτησα*.

3. προσωπεῖα περιθέσθαι: "to put on masks"; lit. "to put masks round oneself," because the mask with the wig attached to it covered the actor's whole head.

4. τὸν ἐν Κύμῃ ὄνον: Lucian is here referring to one of Aesop's fables.

5. ἀγνοοῦντας: because they had never seen a real lion.

6. ὀγκώμενος μάλα τραχὺ καὶ καταπληκτικόν: cp. 30, 6, *n*.

7. πολλάκις: the adverb modifies *ιδῶν*.

9. οἱ γὰρ ἄνθρωποι: for the "introductory" γὰρ, cp. 29, 13, *n*. εἰ τινα τούτων ἑάρων: the optative ὀρώειν would be more usual, because the supposition is a "general" one, i.e. "if" = "if at any time."

11. οὐκ ἔστιν ὅστις οὐ . . . ἤτιᾱτο: "everyone used to blame," lit. "there is not anyone who used not to blame." οὐκ ἔστιν ὅστις οὐ is a repetition of the subject οἱ ἄνθρωποι.

13. ὅτου αὐτὸν ἐπώνυμον . . . ἐποιεῖτο: "anyone by whose name that offender called himself," lit. "anyone of whom that offender represented himself as a namesake." Thus the followers of Pythagoras were called Pythagoreans.

14. ἀπὸ τοῦ κακῶς βιοῦντος: "from his evil life," lit. "from the man who lived evilly." But in pure Attic βιώτος would be used, for ζω supplies the present and imperfect for βιώω.

15. πρὸ πολλοῦ: *sc.* χρόνου, "long before."

16. παρὰ ζῶντας ὑμᾶς: "in your life-time."

17. ὑμεῖς μὲν ἐκποδών: *sc.* ἦτε.

18. ἐρήμην ἡλίσκεσθε: *sc.* δίκην: "you were condemned in your absence," lit. "in respect of an undefended action." δίκη ἐρήμη was a case in which one of the parties failed to appear, and judgment went against him by default.

33. 3. δέον: accusative absolute; *cp.* 25, 26, *n.*

4. τῶν μεμυημένων: "the initiated," *i.e.* those who were permitted to witness the secret rites (μυστήρια) in honour of a deity. τοῖν θεοῖν: *i.e.* Demeter and Persephone (identified by the Romans with Ceres and Proserpina), worshipped especially at Eleusis in Attica. For the form, *cp.* 21, 3, *n.*

5. ἐξορχούμενον: "betraying by dancing," *i.e.* imitating the mimetic dances used in the secret rites, which included a dramatic representation of the story of Demeter and Persephone.

7. ἦν τις . . . ὑποκρίνοιτο: ἦν (εἰάν) would of course be followed by the subjunctive in classical Attic.

8. ὑποδεδυκώς: here with a direct object; contrast 26, 9, *n.*

9. κατ' ἀξίαν τῶν θεῶν: "in a manner befitting the reputation of the deities." ἀξίαν is here a substantive.

10. αὐτοῖς: *i.e.* the presidents, while ἐκεῖνοι refers to the gods. τὸν περικείμενον αὐτῶν τὰ προσωπεῖα: "the man who wears their masks." περικείμεν serves as the passive of περιτίθημι, and τὰ προσωπεῖα is the accusative retained from the active construction περιτίθημι τι προσωπεῖον; *cp.* 2, 10, *n.*

12. μαστιγουμένων: *sc.* αὐτῶν, genitive absolute.

15. ἀποτρόπαιον ὡς καὶ αἰσχρόν: "it is an abominable shame," lit. "(it is) detestable how shameful (it is) also" *i.e.* as well as being a blunder).

Ch. 34-37.—[Lucian's speech continued.]—*The conduct of these impostors gives the lie to their professions; they are avaricious, passionate, cowardly, full of flattery, licentious, greedy, and quarrelsome. Their behaviour at banquets excites the laughter of the ordinary man. Though they pretend that wisdom is the sole riches, they are importunate beggars, while they are deaf to appeals for assistance addressed to themselves. They fight for money like dogs for a bone, or like the apes that had been taught to perform a dance, but revealed their true nature when a handful of nuts was thrown among them. Such impostors Lucian has denounced and will continue to denounce; but against true philosophers, who have nothing in*

common with these save outward appearance, he will never say a word. He concludes by calling upon Truth to corroborate what he has said.

34. 3. καθάπερ: the correlative to this is οὕτως in l. 4. ἐπὶ τούτῳ: "for this purpose," explained by the following clause, ὥς . . . ἐπιτηδεύοιεν.

4. ἐπιτηδεύοιεν: the subjunctive would be normal, as the main verb βιοῦσιν is in a primary tense.

5. οἷον: adverbial, "for instance."

6. μόνον τὸ καλὸν οἰεσθαι ἀγαθόν: "to hold that only what is honourable is good." The Stoics held that virtue alone was desirable for its own sake, and therefore "good"; all other desirable things, e.g. wealth, power, were desired for the happiness which they procure, and might be used for evil ends as well as for good.

7. τῶν λαμπρῶν τούτων: "your great people." λαμπρός indicates the splendour of rank, wealth, etc. The contemptuous force of τούτων (cp. Lat. *iste*) may be given by the English "your."

9. ὥς ἀληθῶς: "in very truth." The phrase is very common, but its origin is disputed.

10. ἐπὶ μισθῷ: "for a fee" (in spite of their alleged contempt for money).

11. τεθήπασιν: the force of the perfect is "they are filled with wonder at," "they are lost in admiration of." κεχήνασιν: "they are greedy"; lit. "are agape." Contrast with the perfect tense, denoting a present state, the present tense denoting a present act, χάσκω, "I open my mouth."

15. γέλωτα ὀφλισκάνουσιν: "they make themselves ridiculous," lit. "they incur laughter."

16. ἐπὶ ταῦτα: "to get these things," e.g. money.

18. ἐπαινοῦντες φορτικῶς: "paying vulgar compliments" to their host.

19. πέρα τοῦ καλῶς ἔχοντος: "to an unbecoming extent," lit. "beyond what is well."

20. μεμψίμοιροι: "querulous," finding fault with the portions they receive. ἐπὶ τῆς κύλικος: we say "over their cups."

21. ἀτερπῇ καὶ ἀπῳδᾷ φιλοσοφοῦντες: "discussing gloomy and discordant subjects." ἀπῳδᾷ is a metaphor from music, lit. "out of tune," i.e. out of place at a scene of merriment. τὸν ἄκρατον οὐ φέροντες: sc. οἶνον, "complaining of their undiluted wine." It was customary to dilute wine with water, but the philosophers (Lucian implies) preferred it neat, while grumbling at its quality. οὐ φέροντες is lit. "not putting up with."

22. οἱ ἰδιῶται: "those who are not philosophers"; cp. 10, 7, n.

35. 1. τὸ δὲ πάντων αἰσχιστον: sc. τοῦτό ἐστιν. μηδενὸς δεῖσθαι λέγων: for the negative, cp. 24, 5, n.

2. μόνον πλούσιον εἶναι τὸν σοφόν: the Stoics held that "wisdom" or "virtue" was the only true wealth.

3. κεκραγώς: a perfect with present meaning. αἰτεῖ: "begs."

5. ὀρθὴν τιάναν ἔχων: the king of Persia wore his head-dress erect, while his subjects wore theirs in a sloping position. διαδήμα: a blue band with white spots worn round the τιάνα of the Persian king. The fashion was copied by Alexander the Great and by other monarchs.

6. ὅσα βασιλείας γνωρίσματα: *sc. ἐστί.* προσαιτοίη: this compound is the regular term for the professional begging of a mendicant.

9. ἀδιάφορον ὁ πλούτος: all things neither good nor bad in themselves, *i.e.* everything except virtue and vice, were designated by the Stoics ἀδιάφορα, "matters of indifference." τί γάρ . . . διαφέρων: this question is introduced by πολλὸς ὁ λόγος, l. 8, which is equivalent to "they often say." For γάρ, cp. 6, 1, *n.*

11. ἐκ παλαιοῦ: *sc. χρόνου*, "from of old."

12. ἀπὸ πολλῶν ὀλίγα: "a trifle from their abundance."

13. ἀμαθία: *i.e.* they pretend not to know how they can help their friend. παλινφθία τῶν λόγων πρὸς τὸ ἐναντίον: lit. "recantation of their doctrines in the opposite direction," *i.e.* they retract and contradict their doctrines.

15. οὐκ οἶδ' ὅποι ποτέ: "to some unknown region," lit. "I know not whither in the world."

16. πετερόεντα . . . ἔπη: a common expression in Homer; words are "winged" or "feathered" like arrows, and fly swiftly through the air.

17. σκιαμαχοῦμενα: "used in mock combats." σκιαμαχέω is lit. "to fight in the shade," *i.e.* in the training-school, for practice, as opposed to fighting in dead earnest: here it is used of the wordy warfare of rival philosophers.

36. 1. μέχρι . . . τούτου: these words refer forward to ἐς ὅσον, lit. "up to this point . . . as far as." Render, "only as long as."

2. προκείμενον ἐν τῷ μέσῳ: an expression used of a prize offered at the games, lit. "set forth in the midst," *i.e.* "in public."

3. λέλυται: "is at once broken." Note the force of this and the following perfects.

4. ἄσπονδα δὲ καὶ ἀκήρυκτα πάντα: "hostilities admit of no truce or negotiation." Lucian has in mind the expression πόλεμος ἄσπονδος καὶ ἀκήρυκτος, a war without any truce (σπονδαί) and without any herald (κῆρυξ) going to offer terms of peace, *i.e.* "a war to the knife." τὰ βιβλία: "their (philosophical) treatises."

5. οἷόν τι καὶ οἱ κύνες πάσχουσιν: "which is pretty much the case with dogs also." Note the modifying force of τι.

8. βασιλεὺς τις Αἰγύπτιος: in another dialogue Lucian tells a similar tale of Cleopatra, queen of Egypt.

9. πυρριχίζειν: "to perform the war-dance." In this the performers were armour and imitated the motions of combatants.

12. προσωπεία περικειμένα: cp. 33, 10, *n.* μέχρι γε πολλοῦ: "for a long time." εὐδοκιμεῖν τὴν θεάν: the sentence began with the personal construction of λέγεται, "a king is said, etc."; here there is a change to the impersonal construction, "(it is said) that the

show was famous." The present infinitive in dependent statement here represents the imperfect indicative of the direct form.

13. ὑπὸ κόλπον: lit. "under a fold of his garment"; as we should say, "in his pocket."

15. τοῦθ' ὅπερ ᾔσαν: "what they really were."

19. διελέλυτο: the pluperfect denotes a past state, "was completely broken."

37. 6. ἡ τί γάρ: cp. 27, 2, n.

7. τί γὰρ ὑμῖν τοιοῦτο βεβίωται: "what trace is there of such conduct in your lives?" lit. "what of that kind has been lived by you?"

9. ἡ σύ γάρ: here again there is an ellipsis; lit. "or (is it not so?) for . . .?" The sentence begins with the singular pronoun, as though Pythagoras alone were to be addressed; the introduction of the other vocatives, Πλάτων, κ.τ.λ., accounts for the plural verb φατε.

10. τί φατε προσήκειν ὑμῖν τοὺς τοιούτους: "what connexion do you say that such men have with you?" For the sense of προσήκειν, cp. the phrase οἱ προσήκοντες, "one's relatives."

12. Ἡρακλῆς, φασί, καὶ πίθηκος: "it is a case of 'Heracles and an ape,' as the saying is." A proverbial expression for two things or persons utterly different.

15. νῦν δέ: "but as it is," Lat. *nunc*, contrasting the real state of things with the supposition in the preceding sentence.

18. εἰ ἀληθὴ ἐστί: a dependent question.

Ch. 38-46.—Lucian is ordered to withdraw while the members of the court consult. Truth vouches for the life-like character of the portrait he has drawn of the impostors, and he is unanimously acquitted. It is now proposed that the impostors be summoned to trial, Lucian to act as prosecutor. Syllogism accordingly makes a proclamation, bidding philosophers appear at the tribunal of Justice and defend themselves. Very few respond to this; but a second proclamation, made by Lucian, inviting philosophers to come to the Acropolis for a distribution of money and catables, is immediately effective. They come thronging from all directions, and each of the various sects claims to be served first; but when Philosophy announces that the impostors are to be punished, all but a few hastily disappear down the crags. A wallet dropped by a Cynic in his flight is found to contain articles quite at variance with his doctrines. Truth suggests that Lucian, with the aid of Refutation, shall be entrusted with the task of finding out and rewarding the true philosophers and punishing the false; the test to be employed is the offer of wealth and pleasure, and those who succumb to it are to be branded in the forehead with the figure of an ape or a fox.

38. 3. μεταξὺ λέγοντος αὐτοῦ . . . εὐχόμεν: "while he was speaking, I was praying." μεταξὺ, like εἰθὺς and ἄμα, is often used in close connexion with a temporal participle: grammatically the adverb modifies εὐχόμεν. λέγοντος αὐτοῦ is genitive absolute.

6. κάφῃρμοζον μεταξὺ τοῖς λεγομένοις: "and, during his remarks (μεταξύ), I was fitting their actions (αὐτά understood from the preceding

sentence to his statements." *i.e.* I thought of the actions of sham-philosophers which corresponded to what Lucian was saying about them.

7. τοῦτο μὲν ἐς τόνδε, τοῦτο δὲ ὁ δαίνα ποιεῖ: "saying to myself, 'This applies to that man, and so-and-so does that.'" With ἐς τόνδε supply εἰρηται, lit. "this has been said with reference to that man."

13. τί δαί ἄλλο: *sc.* φαμέν. The form δαί colloquial for δή, is found only after interrogatives, to express wonder.

14. φίλον ἡμῖν καὶ εὐεργέτην ἀναγεγράφθαι: "that he is registered as a friend and benefactor to us." The name of a man who had done the state some service was often inscribed on a tablet set up in some public place: *cp.* the Persian custom of registering such services in "the book of records of the chronicles" (*Esther*, VI., 1). τὸ γοῦν τῶν Ἰλίων ἀτεχνῶς πεπόνθαμεν: "the fact is, we are just in the position of the people of Ilium." The woeful tale of Troy (or Ilium) was a favourite theme of the Greek tragedians, and therefore the people of Ilium, if they employed actors to perform a tragedy, would be likely to have their feelings harrowed: but they would have only themselves to blame. Hence the expression in the text became proverbial for a man enduring unpleasant consequences which he has brought upon himself. In the present case the philosophers have only themselves to blame for the unpleasant statements which they have heard from Lucian, for it was they who forced him to speak in his own defence.

16. ἀσόμενον: future participle expressing purpose. Φρυγῶν: the Trojans are often called Phrygians, because Troy was situated in Lesser Phrygia.

20. ἀνατίθεμαι: "I retract": a metaphor from "taking back a move" in playing draughts.

39. 2. ταῖς πάσαις: *sc.* ψήφοις, instrumental dative. τὸ λοιπόν: adverbial accusative, "for the future."

4. προσεκύνησα τήν γε πρώτην: *sc.* ὁδόν. "I make obeisance in the first place," *i.e.* to Athena Polias (ch. 21). For τήν γε πρώτην there is a conjectural emendation τήν Πτερωτήν, "the winged goddess," *i.e.* Victory. For the use of the aorist προσεκύνησα, *cp.* 5, 1, *n.*

5. ποιήσιν μοι δοκῶ: *cp.* 29, 7, *n.*

6. ὦ μέγα . . . στεφανούσα: these anapaestic verses form the conclusion of several plays of Euripides. μέγα is adverbial accusative.

9. δευτέρου κρατῆρος ἤδη καταρχώμεθα: "let us now begin the second mixing-bowl," *i.e.* take up the second item of business. The κρατήρ was a large vessel in which wine and water were mixed at banquets.

11. ἀνθ' ὧν: equivalent to ἀντὶ τούτων ᾧ.

13. παῖ Συλλογισμέ: παῖς is often used of slaves or servants, no matter what their age may be.

40. 1. ἀκουε, σίγα: a formula for beginning a proclamation. The singular imperative is used even though a number of people are

addressed; cp. ἄγε, 21, 1. τοὺς φιλοσόφους ἦκειν: a dependent command, some verb like κελεύω being understood. This is a regular idiom in proclamations.

2. ἐπὶ τῆς Ἀρετῆς: "in the presence of (or before) Courage." Usually the tribunal before which a person appears is expressed by παρά or πρὸς with the dative.

5. ἄλλως: lit. "in other respects," i.e. on other grounds, apart from this proclamation (which has heightened their fears), they are afraid of Justice.

6. ἀμφὶ τοὺς πλουσίους ἔχοντες: "being occupied with the rich." ἀμφὶ τι ἔχειν (intransitive) is "to be busy with a thing"; the construction with an accusative of the person is not common.

7. κατὰ τὰδε: "in the following terms."

10. καθ' ὃ τι σοι δοκεῖ: "as you think-fit," lit. "according to whatever seems good to you." After κατὰ understand τοῦτο.

41. 1. ὅσοι προσήκειν αὐτοῖς οἴονται τοῦ ὀνόματος: "all who think that they have any concern with the name (of philosopher)." The impersonal προσήκει is constructed with a dative of the person and a (partitive) genitive of the thing.

3. ἦκειν: cp. 40, 1, η. Similarly κομίζειν, l. 6. ἐπὶ τὴν διανομήν: the idea of a "distribution" is suggested by the σιτοδοσίαι or free gifts of corn to Athenian citizens at the expense of the state.

4. σησαμαῖος πλακοῦς: cakes containing sesamé-seeds were eaten at dessert, and especially at wedding-feasts.

6. σωφροσύνην . . . ἡ ἐγκράτειαν: "self-control or continence." Both words imply the subordination of desire to reason, and they are sometimes used promiscuously; but properly σωφροσύνη is the quality of the man whose desires are in complete harmony with his principles, and who is therefore good without an effort; whereas ἐγκράτεια implies a struggle between one's desires and one's principles, the latter ultimately triumphing.

8. ἐξ ἅπαντος: "in particular," lit. "(chosen) out of everything."

10. κέϊται . . . εἴη: a parody of Homer, *Iliad*, XVIII. 507-8, where the words are κέϊτο δ' ἄρ' ἐν . . . ὅς μετὰ τοῖσι δίκην ἰθύντατα εἶποι. μέσσοισι . . . χρυσοῖο: Epic for μέσοις . . . χρυσοῦ. τάλαντα: the Homeric talent was of small value, probably the ordinary price of an ox; the Attic talent, equivalent to 60 minae, was worth roughly £235.

11. τῷ: in Homer ὁ, ἡ, τό is often a demonstrative pronoun, equivalent to οὗτος, αὐτή, τοῦτο. δόμεν: Epic for δοῦναι; the infinitive is expository. μετὰ πᾶσιν: μετὰ with dative is found only in poetry. ἐρίζεμεν: Epic for ἐρίζειν; the infinitive limits the meaning of the adjective ἐξοχος. εἴη: a late use of the optative after the primary tense κέϊται, instead of ὅς ἂν ᾗ.

42. 1. ἡ ἄνοδος: "the way up" to the Acropolis from the lower town was at the west end.

2. τὸ Πιλασγικόν: the Athenians believed the oldest wall surrounding

the Acropolis to be the work of Pelasgians, a people of uncertain origin : at the western end of this, in front of the entrance, was a kind of terraced outwork. After the demolition of these primitive fortifications the site of this outwork was still called τὸ Πελασγικόν ; it was not built upon.

3. τὸ Ἀσκληπιεῖον : the temple of Asclepius, the god of medicine, was on the low ground immediately to the south of the Acropolis.

4. τὸν τοῦ Τάλω τάφον : Talos, according to the legend, was a pupil of Daedalus, and inventor of the saw, chisel, and other tools. Daedalus, moved by jealousy, threw him from the Acropolis. He was worshipped as a "hero," and his tomb was pointed out on the way from the Theatre to the Acropolis, *i.e.* on the southern slope.

5. τὸ Ἀνακείον : the temple of the Ἀνακες, *i.e.* Castor and Pollux, was on the northern slope.

7. ἐσμοῦ δίκην : "like a swarm of bees." δίκην is adverbial accusative, lit. "after the manner of a swarm." καθ' Ὁμηρον : an allusion to *Iliad*, II. 89, where bees are said to fly βοτρυνδόν, "in clusters," like a bunch of grapes (βότρυν).

8. κάκειθεν . . . κἀντεῦθεν : "from this quarter and from that," *i.e.* from all sides.

9. μυρίοι . . . ὥρη : quoted (with the late form γίνεταί) from *Iliad*, II. 468, where the words are used of the Greeks before Troy. ὅσσα τε : in Attic this would be ὅσα simply ; τε in Homer is often added to relative words without appreciably affecting the sense. ἀνθεα and ὥρη are Epic forms for ἀνθή, ὥρα.

10. ἐν βραχεί : *sc.* χρόνῳ. κλαγγηδὸν προκαθιζόντων : from *Iliad*, II. 463, where the words are used of geese, cranes, and swans.

11. πῆρα . . . φιλαργυρία : a ludicrous jumble of the outward marks and inward characteristics of the philosophers.

13. τὸ πρῶτον κήρυγμα ἐκείνο : see 40, 1-3.

43. 4. πρότερος : "earlier" than Plato.

5. οἱ ἀπὸ τῆς στοᾶς : see Index under Ποικίλη.

6. ἐν γε τοῖς χρήμασι : Aristotle held that a certain amount of property was essential to well-being or happiness.

7. οἱ ἐκ τοῦ περιπάτου : see Index under Ἀριστοτέλης.

12. ἐριστικώτεροι : an allusion to ἐρίζεμεν, 41, 11.

14. ἡμῶν γε . . . παρόντων : genitive absolute.

44. 2. ἐπ' ἄλλα : "for other purposes" (than these).

6. κατὰ τὰ ἡμῖν δοκοῦντα : "in accordance with our views."

8. κακοὺς κακῶς : this adjective and adverb are often found together, and similarly καλὸς καλῶς. Translate : "we will miserably destroy the miserable impostors." ὥς μὴ ἀντιποιοῖντο : optative after the primary tense ἐπιτρίψομεν, instead of the subjunctive ; *cp.* 13, 5, *n.*

9. τῶν ὑπὲρ αὐτοῦς : "things that are beyond them."

45. 1. οἱ ὑπηρεταί: nominative for vocative; cp. 21, 2, *n*.
 2. ὁ Κυνίσκος: "the little Cynic." See Index under Κυνικός.
 3. ἦ που: "I suppose." θέρμους: "lupines," a kind of pulse.
 Distinguish θερμός, "hot."
 4. ἄρτους τῶν αὐτοπυριτῶν: "loaves made of coarse meal," containing bran as well as flour. The genitive is partitive, lit. "(some) loaves of the coarse-meal (loaves)."
 5. †καὶ μαχαιρίδιον θυτικόν: these words are omitted in several MSS., and seem inappropriate.
 7. εὖ γε, ὦ γενναῖε: Philosophy is apostrophising the departed Cynic.
 10. ὑμῖν: ethic dative, "you see."
 11. ὄντινα τρόπον: adverbial accusative. ἀγνοούμενα ταῦτα πεπαύσεται: "ignorance on these points shall be at an end." The future perfect denotes the future state resulting from a completed action; contrast the simple future παύσεται, "shall cease."
 13. αὐτῶν: partitive genitive.
 14. ὑπὲρ σοῦ: "for your benefit."
 16. σε: object of λανθάνωσιν.

46. 1. ἐπ' αὐτῷ . . . ποιησώμεθα τὸ τοιοῦτον: "let us entrust this task to P. himself," lit. "let us consider this task as one for P. himself."

3. παραλαβόντα . . . ἐντυγχάνειν: the accusative and infinitive clause is explanatory of τὸ τοιοῦτον.

5. γνήσιον . . . φιλοσοφίας: "of the true breed of philosophy."

6. θαλλοῦ στεφάνῳ: an olive-wreath was a common mark of honour. Thus Themistocles received one from the Spartans after the battle of Salamis, and the prize at the Olympic games was a wreath of wild-olive (κότινος).

7. τὸ Πρυτανεῖον: a building at Athens containing the city-hearth with the sacred fire of Hestia (Vesta). In it the πρυτάνεις (or committee of the βουλὴ for the time being) dined at the public expense; ambassadors from other states, and distinguished Athenians, *c.g.* victors at the national games, were also entertained there. Socrates, at his trial, claimed that he ought to be maintained in the πρυτανεῖον as a public benefactor.

8. ὑποκριτῇ φιλοσοφίας: one who plays the part of a philosopher, without being such in reality.

9. τριβώνιον: cp. 11, 7, *n*. ἐν χρῶ πάνν: "quite close to the skin. χρῶ, for χρωτί, is found only in this phrase.

14. ὁ τῶν αἰτῶν πρὸς τὸν ἥλιον: *sc.* ἔλεγχος. The test of a genuine eagle was said to be that it should be able to gaze at the sun without blinking.

20. ἀπάγειν: infinitive of dependent command, κελεύω σε being understood.

Ch. 47-52.—Lucian proposes to bring some of the impostors up to the Acropolis by the use of a fishing-rod, line, and hook, which some fisherman has

dedicated in the temple. He baits the hook with gold and figs, and catches in succession a Cynic, a Platonist, an Aristotelian, and a Stoic. These are disowned by Diogenes, Plato, Aristotle, and Chrysippus respectively, and are hurled headlong from the Acropolis. At last Philosophy bids Lucian cease, lest he lose the hook; and the party breaks up, Philosophy with her attendants going to walk in the Stoa, the philosophers returning to Hades, and Lucian with Refutation starting on his mission.

[See Index for Πειραιεύς, Ἀμφιπρίτη, Λύκειον.]

47. 1. ὡς ἔδοξεν: "as you have decided."

2. ἀλωπεκίας ἢ πιθηκοφόρους: these words are coined by Lucian on the analogy of κοππαρίας and σαμφόρας, applied to horses branded with the old letters Koppa and San (Sampi).

6. πρὸς ὀλίγον: sc. χρόνον.

7. χρήσαι: κίχρημι is generally used of lending in a friendly way, δανείζω of lending at interest.

9. ἰδοῦ: exclamation used in giving a thing, "there!"

10. ὡς . . . ἔχοις: cp. 13, 5, n.

11. δὸς ἀνύσσασα: "make haste and give." This use of the participle ἀνύσας is frequent in Aristophanes: it is practically equivalent to an adverb, ταχέως.

16. καθεζόμενος ἐπὶ τὸ ἄκρον: ἐπὶ is used with the accusative because previous motion is implied. τοῦ τευχίου: the wall of the Acropolis. This form is generally used (like τοίχος) of the wall of a house.

19. ἀλιεύσειν διέγνωνκας: the regular construction with verbs of resolving is the present or aorist infinitive, not the future.

48. 4. ὀσφράται: a late form for ὀσφραίνεται.

8. κύων: "dog-fish," with a play on Κυνικός. τῶν ὀδόντων: cp. 3, 15, n.

12. σοι: ethic dative, "you see."

20. πόσου ἄξιον αὐτόν: sc. εἶναι.

21. πρώην: the reference is to the dialogue βίων πρᾶσις.

22. †πολύ λέγεις: "you mention a big price." With the reading πολλοῦ supply σε τιμήσασθαι αὐτόν, "you say that you valued him at a big price."

23. ἐπὶ κεφαλὴν: "head-foremost."

25. ὅρα . . . μὴ . . . ἀποκλασθῆ: cp. 1, 4, n.

29. ἀφύεστατοι: "very stupid," with a pun on ἀφύη, "a sardine."

49. 1. οὗτος ὁ πλατύς: "that flat one," with a pun on Πλάτων.

2. ἡμίτομος ἰχθύς: lit. "a fish cut in half." The adjective was applied to flat fish, which, being white on the under surface, appeared as though they had been cut in half. ψήττα: "turbot," with a play on the other meaning, "blockhead."

3. ἀνεσπάσθω: for the perfect imperative, cp. 2, 10, n. Similarly καθείσθω, ἀνιμήσθω, 50, 1, 7.

9. ἀπὸ τῆς αὐτῆς πέτρας: *sc.* ἀφείσθω. Similarly with κατὰ τῶν πετρῶν, 50, 10.

50. 1. καθείσθω: *sc.* ἀγκιστρον.

2. ὥς ἂν ἐν βυθῷ δόξειεν: "as well as can be made out so far below," lit. "as can appear in a depth."

51. 1. ἀλλ' ἦν ἰδοῦ: ἦν is an exclamation, like Lat. *en*, "look!"

2. κατὰ ταυτόν: "about the same place." τὴν ἐπιφάνειαν ἐκτετραχυσμένους: for the construction, cp. 2, 10, *n*. The austerity of the Stoics, it is hinted, is only a matter of outward show.

4. ἱκανὸν εἰ κἂν ἕνα τινὰ . . . ἀνασπᾶσαιμεν: the apodosis is ἱκανὸν (ἂν εἴη). κἂν is for καὶ ἂν, where καὶ means "even," but ἂν has lost all force. Originally κἂν was used in conditional sentences in the combination κἂν εἰ, where ἂν belonged to the optative or past indicative of the apodosis; then κἂν εἰ came to be used even when the form of the apodosis was such that ἂν could not go with it, so that κἂν εἰ = καὶ εἰ; the final stage was reached when κἂν was used without εἰ following as an equivalent for καὶ.

7. σιδηρώσας . . . ἐπὶ πολὺ τῆς ὀρμιᾶς: "having protected a good part of the line with iron," lit. "having covered with iron part of the line to a considerable extent." The genitive is partitive.

25. ἐπὶ κεφαλῇ: *sc.* ἀφείσθω.

26. δέος: *sc.* ἐστί. διαπαρῇ . . . τὸν λαϊμόν: cp. 2, 10, *n*. The verb is from διαπείρω.

52. 1. ἅλις . . . τῆς ἄγρας: "be content with your catch." μὴ καὶ τίς σοι, οἷοι πολλοὶ εἰσιν, οἷχεται: "lest you find that one of them has made off . . . (and there are many who would do that)," lit. "of which kind there are many."

5. μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας: "lest you exceed the appointed time." The philosophers had obtained one day's leave of absence (14, 21). ὑπερήμερος was applied to a debtor who "exceeded the day" of payment; as it involves the notion of comparison, it is constructed with a genitive. προθεσμία (*sc.* ἡμέρα) was a day appointed beforehand for the payment of a debt, etc.

13. ποιησόμεθα τὴν ἀρχήν: equivalent to ἀρξόμεθα; cp. 15, 4, *n*.

INDEX OF PROPER NAMES.

A.

- Ἀγαμέμνων, -ονος, ὁ :** king of Mycenae and leader of the Greeks in the Trojan war.
- Ἀθηνᾶ, -ᾱς, ἡ :** the goddess of war and of skill in the arts of life, and protecting deity of Athens.
- Αἰακός, -οῦ, ὁ :** son of Zeus, and ruler of the island of Aegina. After his death he became one of the judges in the underworld, together with Minos and Rhadamanthus. Lucian represents him as the steward who receives from Charon the passage-money paid by the spirits of the dead.
- Αἶας, -αντος, ὁ :** Ajax, son of Telamon, king of Salamis, and grandson of Aeacus (to be distinguished from the lesser Ajax, son of Oileus). He was the bravest of the Greeks who fought against Troy, excepting only Achilles. After the death of Achilles the armour of that hero was awarded to Odysseus, and Ajax in his chagrin went mad and fell on his own sword.
- Ἄϊδης, -ου, ὁ :** brother of Zeus and Poseidon, and god of the unseen or nether world, also called Πλούτων.
- Ἄϊδωνεύς, -έως, ὁ :** a lengthened form of Ἄϊδης,
- Αἰθιοπία, -ας, ἡ :** the land of the blacks, south of Egypt, corresponding roughly to the modern Soudan and Abyssinia.
- Ἀκαδημία, -ας, ἡ :** a gymnasium about a mile to the north-west of Athens, sacred to the hero Academus, where Plato taught: hence his followers were called Ἀκαδημαῖκοί.
- Ἄλφειός, -έως, ὁ :** husband of Iphimedeia, who bore to Poseidon two sons, Otus and Ephialtes, called Aloidae from the name of their reputed father. They were of gigantic strength and stature, and attempted to scale heaven by piling mountain upon mountain; but Apollo destroyed them.
- Ἀμφιτρίτη, -ης, ἡ :** a sea-goddess, wife of Poseidon.
- Ἀντισθένης, -ους, ὁ :** the founder of the Cynic school of philosophy. He was an Athenian, and a disciple of Socrates. The chief good, according to Antisthenes, was virtue, to be attained by freedom from unworthy desires.
- Ἄντρος, -ου, ὁ :** the most important of the three prosecutors of Socrates. He was a wealthy tanner, and had taken a prominent part in the restoration of the democracy in 403 B.C.

- Ἄπις, -ιδος or -εως, ὁ: the sacred bull worshipped as a god by the Egyptians.
- Ἀπόλλων, -ωνος, ὁ: the god of music and of archery.
- Ἀρίστιππος, -ου, ὁ: the founder of the Cyrenaic school. He was a native of Cyrene, and a disciple of Socrates. The chief good, he held, was pleasure.
- Ἀριστοτέλης, -ους, ὁ: born at Stageiros (or Stageira) in Macedonia, 384 B.C. He was a disciple of Plato at Athens for twenty years (367-347), and superintended the education of Alexander the Great (342-335). He taught at Athens (335-323) in the Lyceum, and from his habit of walking up and down while lecturing his followers received the name of Περιπατητικοί. He died at Chalcis in Euboea, 322 B.C.
- Ἀριστοφάνης, -ους, ὁ: the great comic poet of Athens, born about 448 B.C. He exhibited his first play in 427, and from that date until his death, about 380, he continued to criticise from a conservative standpoint the political, intellectual, moral, and social life of Athens in a series of comedies unrivalled for daring play of fancy, fierce satire, delicate wit, and true poetic feeling. Only eleven of his plays are extant.
- Ἀτλας, -αντος, ὁ: son of the Titan Iapetus. When Zeus overthrew Cronus and the Titans, Atlas was doomed to support the heavens on his head and hands.
- Ἀχιλλεύς, -έως, ὁ: son of Peleus and the sea-nymph Thetis, and grandson of Aeacus. He was king of the Myrmidons, a Thessalian tribe, and was the bravest of the Greeks who fought against Troy. Owing to a quarrel with Agamemnon he withdrew from the contest, but he returned to it to avenge the death of his friend Patroclus, and slew Hector, the foremost warrior of Troy. He was in turn slain by Paris.

B.

- Βίτων, -ωνος, ὁ: Biton and Cleobis were famous for their devotion to their mother, Cydippe, priestess of Hera at Argos. Cydippe having prayed that Hera would grant them what was best for mortals, they both died while asleep in the temple.

Γ.

- Γοργίας, -ου, ὁ: a celebrated sophist, born at Leontini in Sicily about 480 B.C. He came to Athens in 427 on an embassy from his native city. One of Plato's dialogues, the *Gorgias*, contains an attack on his theory of rhetoric.

Δ.

- Δελφοί, -ῶν, οἱ: on Mt. Parnassus in Phocis; the seat of the famous oracle of Apollo.

Διογένης, -ους, ὁ : the most celebrated of the Cynics, born at Sinope in Pontus about 412 B.C. He was a disciple of Antisthenes at Athens, and afterwards lived at Corinth.

Διόνυσος, -ου, ὁ : also called *Βάκχος*, the god of wine.

E.

Ἑλένη, -ης, ἡ : daughter of Zeus and Leda, and wife of Menelaus, king of Sparta. Her abduction by Paris was the cause of the Trojan war.

Ἐμπεδοκλῆς, -έους, ὁ : a philosopher, born at Agragas (Agrigentum) in Sicily about 500 B.C. In his didactic poem, *περὶ φύσεως*, he expounded the doctrine that the four elements—earth, air, fire, water—were the ultimate constituents of the universe. He was somewhat of a mystic, and various legends were current about his death. According to one, he leaped into the crater of Mt. Etna, in order that his sudden disappearance might lead to the belief that he had been taken up into heaven as a god.

Ἐπίκουρος, -ου, ὁ : the founder of the Epicurean school, born in the island of Samos, 342 B.C. He resided from 306 B.C. at Athens, where he taught in his garden (hence his followers were called *οἱ ἀπὸ τῶν κήπων*). He died in 270 B.C. His main doctrine was that pleasure is the highest good, pleasure meaning not sensual enjoyment, but the peace of mind which can only be attained by a virtuous life.

Ἑρμῆς, -οῦ, ὁ : son of Zeus and Maia, messenger of the gods, conductor of departed spirits to the under-world, god of good-luck, and inventor of the lyre. He was identified by the Romans with Mercurius.

Εὐπολῖς, -ιδος, ὁ : a celebrated comic poet at Athens, born 449 B.C. He was the great rival of Aristophanēs.

Εὐριπίδης, -ου, ὁ : the third of the great tragic poets of Athens. He was born at Salamis, 480 B.C., and died at the Macedonian court in 406. Eighteen of his tragedies are extant.

Εὐρυτος, -ου, ὁ : king of Oechalia in Thessaly. He challenged Apollo to a trial of skill with the bow, and was slain by the god for his presumption.

Z.

Ζεύς, Διός, ὁ : the greatest of the Olympian gods.

H.

Ἥρα, -ας, ἡ : the sister and wife of Zeus.

Ἡρακλῆς, -έους, ὁ : son of Zeus and Alcmene, famous for the "twelve labours" which he performed at the bidding of Eurystheus king of Argos. He took the place of Atlas while the latter plucked for him the golden apples of the Hesperides.

Ἡφαιστος, -ου, ὁ : son of Zeus and Hera, and god of fire as used in the arts, especially in the working of metal. Having sided with Hera in a quarrel with Zeus, the latter hurled him from heaven; after falling a whole day he reached the island of Lemnos. Homer represents him as lame from birth (other accounts ascribe his lameness to this fall), and describes the amusement of the gods when they saw him limping round as he handed them wine.

Θ.

Θάμυρις, -ιδος or -ιος, ὁ : a mythical Thracian minstrel. He challenged the Muses to a trial of skill, and was punished for his presumption by blindness and loss of his musical powers.

Θερσίτης, -ου, ὁ : the ugliest man among the Greeks besieging Troy. He was beaten by Odysseus for abusing the chiefs.

Θέτις, -ιδος, ἡ : one of the Nereids, or daughters of the sea-god Nereus. She became the mother of Achilles by Peleus.

Θησεύς, -έως, ὁ : the great mythical hero of Attica, famous for slaying the Minotaur in the Cretan Labyrinth.

Ι.

Ἴλιος, -ου, ἡ, also **Ἴλιον, -ου, τό** : another name for Troy, the foundation of which was ascribed to Ilius son of Tros.

Ἰναχος, -ου, ὁ : the largest river in Argolis, flowing from the borders of Arcadia into the Argolic Gulf. To-day, just as in Lucian's time, the bed of the stream is dry except after rain.

Ἰξίων, -ονος, ὁ : king of the Lapithae in Thessaly. He impiously attempted to win the love of Hera, but Zeus substituted for the goddess a cloud resembling her.

Ἰππίας, -ου, ὁ : a native of Elis, and a celebrated sophist, distinguished for the wide range of his knowledge, which embraced all the existing sciences. He figures in two of the Platonic dialogues, the *Hippias Major* and *Hippias Minor*.

Ἰστρος, -ου, ὁ : the river Danube.

Ἰωνία, -ας, ἡ : the central portion of the western seaboard of Asia Minor, with the adjacent islands, colonised in early times by Greeks of Ionic race. Of the twelve cities of Ionia the most important were Ephesus, Miletus, Samos, and Chios.

Κ.

Καμβύσης, -ου, ὁ : son of Cyrus, and king of Persia 529-521 B.C. He conquered Egypt in 525 B.C. According to the Egyptian account, reported by Herodotus, he went mad because he had killed the sacred bull Apis. He died of an accidental wound in Syria as he was on his way to Persia to overthrow a pretender who had usurped the throne.

Κασταλία, -ας, ἡ : a spring on Mount Parnassus, sacred to Apollo and the Muses.

Καύκασος, -ου, ὁ : the Caucasus range of mountains, stretching from the Black Sea to the Caspian.

Κεραμεικός, -ου, ὁ : the "Potters' Quarter" in the north-west of Athens. It lay partly within, partly without, the city wall, and through it ran the road to the Academy.

Κλέοβις, -εως, ὁ : see under *Βίτων*.

Κλεωναί, -ῶν, αἱ : a city in Argolis, south-west of Corinth.

Κλωθώ, -οῦς, ἡ : one of the three Fates (*Μοίραι*). The special function of Clotho was to spin (cp. *κλώθω*, "to spin") the thread of life.

Κράτης, -ητος, ὁ : a native of Thebes, and a distinguished Cynic philosopher, pupil of Diogenes.

Κρήτη, -ης, ἡ : the island of Crete (modern Candia).

Κροῖσος, -ου, ὁ : the last king of Lydia, 560-546 B.C., famous for his wealth. He conquered the Greek cities in the west of Asia Minor, but was in turn overthrown by Cyrus, king of Persia, who captured his capital Sardis in 546 B.C. and ordered him to be burnt to death. The story goes that when Croesus was about to mount the pyre he recollected the warning of Solon and thrice uttered Solon's name; and that Cyrus, enquiring who Solon was, and being told of his interview with Croesus, spared the captive's life and ever afterwards treated him with the greatest honour.

Κρότων, -ωνος, ἡ : an Achaean colony on the east coast of the "toe" of Italy, and one of the most important states of Magna Graecia.

Κύκλωψ, -ωπος, ὁ : the Cyclopes ("Round-eyed") are in Homer one-eyed cannibals of gigantic stature dwelling in the island of Thrinacia. Later they are represented as three in number, Arges, Steropes, and Brontes; they were released by Zeus from Tartarus, into which they had been hurled by Cronus, and provided Zeus with lightning and thunderbolts. They are also mentioned as assisting Hephaestus in his workshops in Mount Etna.

Κυλλήνιος, -ου, ὁ : a name for Hermes, who was said to have been born on Mount Cyllene on the borders of Arcadia and Achaea.

Κύμη, -ης, ἡ : (1) an Aeolian city on the west coast of Asia Minor; (2) a colony of the former on the west coast of Italy, Lat. *Cumae*.

Κυνικός, -οῦ, ὁ : a Cynic philosopher. The followers of Antisthenes were so called either because he taught in a gymnasium called *Κυνόσαργες*, in the eastern suburbs of Athens, or from their coarse dog-like mode of life.

Κύρος, -ου, ὁ : son of a Persian noble named Cambyses, and founder of the Persian Empire. He overthrew his maternal grandfather, Astyages, king of Media, in 559 B.C.; conquered the Lydians under Croesus, 546 B.C.; and then sent his general, Harpagus, against the Greeks of Asia Minor. In 538 B.C. he captured Babylon, then the capital of a separate kingdom. He was slain in battle against the Massagetae, a Scythian people, 529 B.C.

Κωκυτός, -οῦ, ὁ : one of the rivers in the under-world (*κωκυτός*, "wailing").

A.

- Λήθη, -ης, ἡ** : the waters of "oblivion" in the nether world; spirits that drank thereof forgot all their earthly life.
- Λιβύη, -ης, ἡ** : the northern part of Africa, west of Egypt. The name was also applied to the continent as a whole.
- Λυγκεύς, -έως, ὁ** : one of the Argonauts who sailed with Jason in quest of the golden fleece, and famous for his keen sight.
- Λυδία, -ας, ἡ** : a country in the west of Asia Minor, to the south of Mysia and to the north of Caria, having Sardis as its capital. It was the seat of a powerful monarchy which gradually acquired empire over all the country west of the Halys, but was finally overthrown by Cyrus.
- Λύκειον, -ου, τό** : a gymnasium in the eastern suburbs of Athens, so called from the neighbouring temple of Apollo Lyceus. Aristotle taught in it.

M.

- Μαῖα, -ας, ἡ** : daughter of Atlas; she bore Hermes to Zeus on Mount Cyllene.
- Μαϊάνδριος, -ου, ὁ** : the secretary and confidant of Polycrates, despot of Samos, who sent him to inspect the treasure which the satrap Oroetes had promised to give him. According to Herodotus, Maeandrius was duped by the satrap, who filled eight chests with stones and put a thin layer of gold on the top; his report was so favourable that Polycrates set out for Sardis, where he met his death. Maeandrius succeeded his master as despot of Samos.
- Μέλητος, -ου, ὁ** : a poet, one of the three prosecutors of Socrates.
- Μένιππος, -ου, ὁ** : a native of Gadara in Palestine, a celebrated Cynic philosopher. He lived in the third century B.C., and wrote satiric pieces in a medley of prose and verse.
- Μίλων, -ωνος, ὁ** : a famous athlete of Croton, who won six victories in wrestling at the Olympic games and six at the Pythian. He was the commander of the forces of Croton in the war with Sybaris, 510 B.C. Among other feats of strength he is said to have once carried an ox on his shoulders through the race-course at Olympia.
- Μοῖραι, -ων, αἱ** : the Fates, Clotho, Lachesis, and Atropos, who assigned to men their portions (*μοῖραι*) of good or evil in life.
- Μοῦσα, -ης, ἡ** : one of the nine Muses, the goddesses of music, poetry, and all the fine arts.
- Μυκῆναι, -ων, αἱ** : the seat of Agamemnon's monarchy, a few miles N.E. of Argos. After the Dorian occupation of Peloponnesus its importance declined, and in 468 B.C. it was destroyed by the Argives.

O.

- Ὀδυσσεύς, -έως, ὁ (Latin *Ulysses*) : king of Ithaca, an island to the west of Acarnania. He was the cleverest and most eloquent of the Greeks at Troy.
- Ὀθρυάδας, -ου, ὁ : a Spartan, one of 300 who fought against the same number of Argives to decide whether the district of Thyreatis should belong to Sparta or to Argos, 547 B.C. At nightfall Othryadas and two Argives alone survived : the latter hastened to Argos, while the Spartan remained on the field. Subsequently both peoples claimed the victory, and after all the dispute had to be decided by a general engagement, in which the Spartans won the day. Othryadas, being ashamed to return to Sparta as the sole survivor of the 300, fell on his own sword.
- Οἶτη, -ης, ἡ : a lofty range of mountains between Thessaly and Central Greece, west of the Malian gulf.
- Ὀλύμπιος, -ου, ὁ : a lofty mountain-range separating Thessaly from Macedonia, and believed in early times to be the seat of the gods.
- Ὅμηρος, -ου, ὁ : the author to whom were ascribed the *Iliad* and the *Odyssey*, as well as some other poems.
- Ὅροις, -ου, ὁ : the Persian satrap of Lydia, who put Polycrates to death. See under *Μαιάνδριος* and *Πολυκράτης*.
- Ὀρφεύς, -έως, ὁ : a mythical poet to whom were attributed religious poems of great antiquity. He was said to have charmed stones, trees, and animals by the music of his lyre, and to have descended into the shades to bring back his wife Eurydice.
- Ὄσσα, -ης, ἡ : a mountain in the north-east of Thessaly, separated from Mount Olympus by the vale of Tempe.

II.

- Παρνασσός, -ου, ὁ : a range of mountains in Phocis, rising to its greatest height in the summits of Lycoreus and Tithōrēa. On its slopes were situated the spring of Castalia and the oracular shrine of Delphi.
- Πειραιεύς, -ῶς, ὁ : the port of Athens, about five miles south-west of the city.
- Πενθεύς, -έως, ὁ : a mythical king of Thebes. He opposed the introduction of the worship of Dionysus (Bacchus) into his city, and was torn to pieces by the frenzied votaries of the god, including his own mother, on Mt. Cithaeron or Mt. Parnassus.
- Πήλιον, -ου, τό : a mountain-range in the east of Thessaly, in the district of Magnesia.
- Πλάτων, -ωνος, ὁ : born of a noble family at Athens, 428 B.C. He was a disciple of Socrates, and after the death of his master in 399 he spent several years in travel. From 387 to his death in 347 he taught at Athens, chiefly in the Academy. There are extant thirty-five dialogues ascribed to him.

- Πλούτων, -ωνος, ὁ**: "the giver of wealth," a name for Hades, the god of the under-world.
- Ποικίλη, -ης, ἡ**: the *ποικίλη στοά*, or "Painted Porch," in the market-place of Athens, so called because it was decorated with fresco-paintings of the battle of Marathon and of other battles, real and mythical, by Polygnotus and other famous artists. It consisted of a wall at the back and a colonnade facing the market-place, with rows of columns between. It was used as a court-house, and served also for a public resort. Zeno taught chiefly in this *στοά*, and hence his followers were called Stoics.
- Πολυκράτης, -ους, ὁ**: despot of Samos, an island off the west coast of Asia Minor, 532-522 B.C. By means of his powerful navy he conquered several of the adjacent islands: he was also a patron of literary men, notably of the poet Anacreon. He was enticed to Sardis by the satrap Oroetes (see under *Μαϊάνδριος*), and there crucified, 522 B.C.
- Πολυξένη, -ης, ἡ**: a Trojan princess, daughter of Priam and Hecuba. After the fall of Troy she was sacrificed by the Greeks at the tomb of Achilles to appease his wrathful ghost, which was hindering their return home. Her story is narrated in the *Hecuba* of Euripides.
- Ποσειδών, -ῶνος, ὁ**: brother of Zeus and Hades, and god of the sea, identified by the Romans with Neptuneus.
- Πρόδικος, -ου, ὁ**: a native of the island of Ceos, and a celebrated sophist; well-known for his investigation of synonyms. His apologue on the choice of Heracles between virtue and vice is reported in Xenophon's *Memorabilia*.
- Πυθαγόρας, -ου, ὁ**: born about 580 B.C. in Samos. After extensive travels he settled at Croton, one of the Greek cities in South Italy, and there founded a brotherhood for the cultivation of the higher life. This brotherhood was suspected by the democracy of Croton of aiming at political ascendancy, and was forcibly suppressed. Pythagoras is best known for his doctrine of metempsychosis, *i.e.* the transmigration of souls, and for the importance which he attached to number in his theory of the universe.
- Πύθιος, -ου, ὁ**: an epithet of Apollo, from *Πυθώ*, the most ancient name of Delphi.
- Πυριφλεγέθων, -οντος, ὁ**: ("Blazing with Fire") one of the rivers in the under-world.
- Πῶλος, -ου, ὁ**: a native of Acragas (Agrigentum) in Sicily. He figures as a sophist in Plato's *Gorgias*.

P.

- Ροίτειον, -ου, τό**: a town on the shore of the Hellespont, to the north of Troy; the reputed burial-place of Ajax.

Σ.

Σαρδανάπαλλος, -ου, ὁ: a king of Assyria, proverbial for his effeminaacy.

Σάρδεις, -ων, αἱ: the capital of Lydia, situated on the Pactolus, a tributary of the Hermus.

Σειρήν, -ήνος, ἡ: the Sirens were sea-nymphs who lured sailors to destruction by the sweetness of their song. When Odysseus was passing their island on his way home from Troy, he stuffed the ears of his rowers with wax and fastened himself to the mast of his ship, and so escaped the danger.

Σίγγειον, -ου, τό: a promontory and town in the Troad, at the entrance to the Hellespont.

Σκύλλα, -ης, ἡ: a monster with twelve arms and six necks, dwelling in a cavern on a rock between Italy and Sicily.

Σόλων, -ωνος, ὁ: the most famous legislator of Athens. When Archon in 594 B.C. he carried out extensive social reforms, and also remodelled the constitution, dividing the population into four classes according to their property, and making property instead of birth the qualification for political office. In the course of his travels he is said to have visited Croesus at Sardis; but the story is chronologically impossible.

Σωκράτης, -ους, ὁ: born near Athens about 469 B.C., the son of a sculptor. He served with courage and distinction in several campaigns during the Peloponnesian war. His great importance lies in the fact that he was the first philosopher to take for his subject the moral nature of man, and his teaching—which, unlike that of the ordinary sophists, was given without pay—was directed (1) to convincing men of the insufficiency of the current notions of morality, and (2) to leading them towards true conceptions. The method he adopted was that of question and answer; but greater than his method was the example of his own life, his passion for goodness, and his personal influence over men. In 399 B.C. he was prosecuted for impiety and for corrupting the youth, the accusers being Meletus, Anytus, and Lycon. He was found guilty, and sentenced to drink the hemlock.

Τ.

Τάνταλος, -ου, ὁ: son of Zeus and the nymph Pluto, and king of Phrygia. Having betrayed secrets entrusted to him by Zeus, he was punished in the nether world by being placed in a lake, the waters of which receded whenever he tried to drink.

Τέλλος, -ου, ὁ: an Athenian, mentioned by Solon as a truly happy man. He fell in battle against the people of Eleusis.

Τόμυρις, ἡ: queen of the Massagetae, a Scythian people east of the Caspian. When Cyrus fell in battle against them, Tomyris cut off his head and put it in a bag of blood, bidding him take his fill of blood.

Φ.

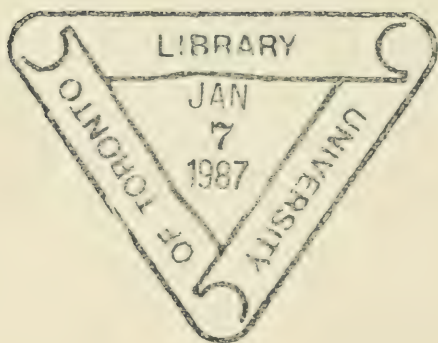
Φωκεύς, -έως, ὁ : a native of Phocis, a district on the Corinthian Gulf, west of Boeotia.

Χ.

Χάρυβδις, -εως, ἡ : a monster dwelling on the rock on the Sicilian side of the Straits of Messina, who thrice every day swallowed the waters of the sea and threw them up again.

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Χρύσιππος, -ου, ὁ : a native of Soli in Cilicia, lived 280-207 B.C. He is often called the "second founder" of the Stoic school.



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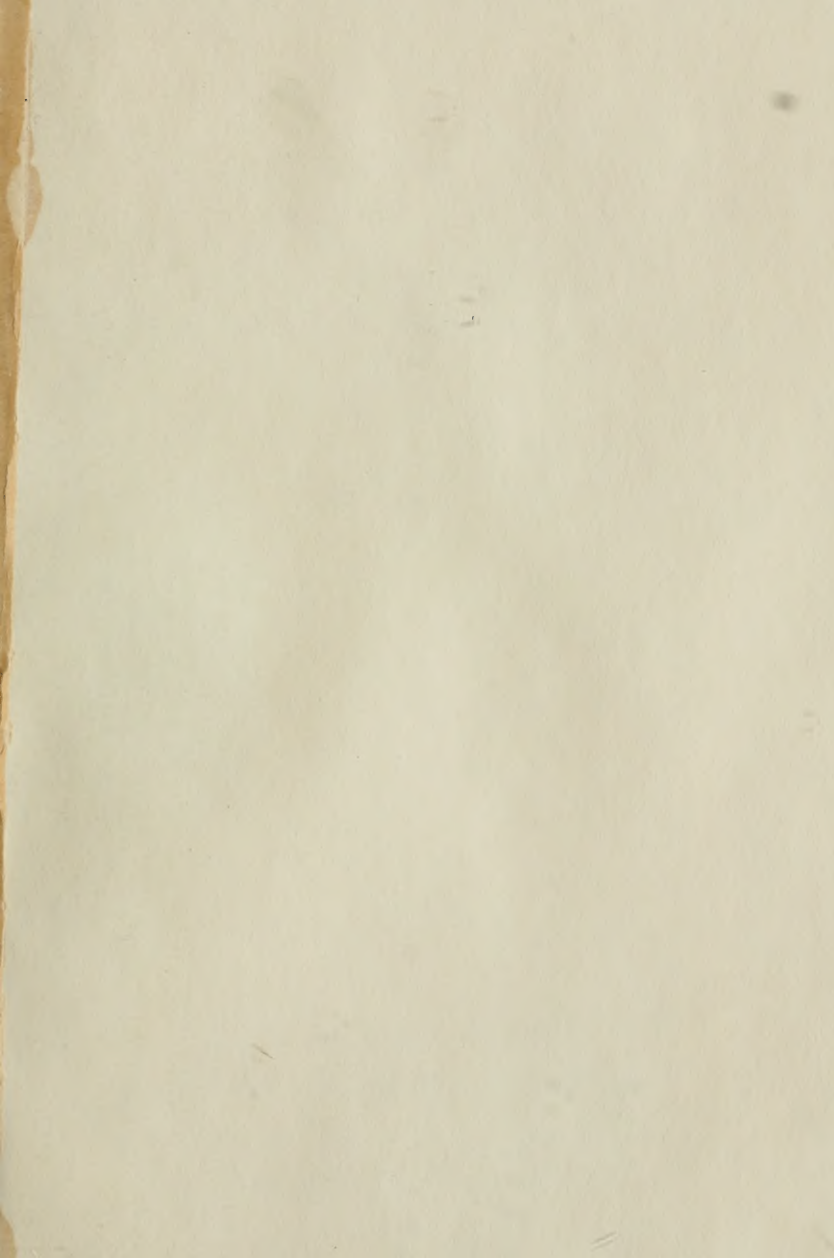
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